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Editorial

THE first fascicule of the long-awaited *Patristic Greek Lexicon*[1] has appeared. The project was conceived as long ago as 1906 in the time of H. B. Swete, and since then the work has gone on with increasing momentum. The present editor, Dr G. W. H. Lampe, pays tribute to his predecessors, Dr Darwell Stone and Dr F. L. Cross, and to the large company of collaborators, many of them now departed, who have shared in the great burden of labour that has been entailed. The size of the completed work can be estimated from the fact that the first fascicule of 288 pp. covers little more than the first letter of the alphabet. This is going to be an invaluable and indispensable instrument for all patristic scholars and students.

It is important that all who use it shall carefully read the editor's Preface in which he explains what the lexicon does and what it does not attempt to do. Its object "is primarily to interpret the theological and ecclesiastical vocabulary of the Greek Christian authors from Clement of Rome to Theodore of Studium", i.e. from the sub-apostolic age to the ninth century. It does not attempt to do again or to recapitulate what has been done in the Liddell Scott-Jones *Greek-English Lexicon,* but is to be regarded as complementary to that. *A Patristic Greek Lexicon* is not purely lexicographical, since it is also concerned with the history of theological ideas, liturgy, institutions, canon law, etc. On the other hand, it is not an encyclopedia of patristic theology, nor does it purport to do for the Fathers what Kittel's *Wörterbuch* does for the New Testament. The production of a work of that kind is a remoter goal, but a very considerable step has now been taken towards it. It is a cause of much satisfaction that English scholars have been able to take it. It goes without saying that this lexicon should be in every theological and reference library.

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As is our custom at this time when Christmas presents and book tokens are in the air, we offer a list of some books that have been reviewed during the past year, of which readers may be glad to be reminded. A reference is given to the number in which a review will be found:

F. Boulard, *An Introduction to Religious Sociology.* Darton, Longman and Todd, 21s. (April, p. 159.)

E. Carpenter, *Common Sense about Christian Ethics.* Gollancz, 12s. 6d. and 6s. (November, p. 470.)

F. A. Cockin, *God in Action: a study in the Holy Spirit.* Penguin Books, 3s. 6d. (June, p. 221.)

[1] Clarendon Press: O.U.P. 84s.

David Cox, *History and Myth.* Darton, Longman and Todd, 18s. (September, p. 384.)

S. E. Johnson, *The Gospel according to St Mark.* A. and C. Black, 25s. (October, p. 431.)

H. Kraemer, *World Cultures and World Religions.* Lutterworth Press, 35s. (August, p. 335.)

Elizabeth Montefiore, *Half Angels.* Faith Press, 8s. 6d. (November, p. 477.)

Frank Pakenham, *The Idea of Punishment.* Geoffrey Chapman, 10s. 6d. (October, p. 424.)

James Parkes, *The Foundation of Judaism and Christianity.* Vallentine Mitchell, 42s. (March, p. 120.)

A. M. Ramsey, *From Gore to Temple.* Longmans, 18s. 6d. (May, p. 197.)

Richard Taylor, *Christians in an Industrial Society.* S.C.M. Press, 8s. 6d. (September, p. 388.)

Martin Thornton, *Essays in Pastoral Reconstruction.* S.P.C.K., 17s. 6d. (February, p. 80.)

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The article by Mr Tennant in this number is, if we may say so, a salutary *theological* thunder-clap with which to conclude a volume. In spite of it THEOLOGY is not going to close down nor to change its name.

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Autres temps autres mœurs.—"Is there not every reason to expect that—unless the status of the Church, and the condition of society, be entirely changed—there will always be found amongst the Clergy an adequate number of persons, whose private fortune renders the amount of their Benefices a matter of no moment?"—John Ingle, *What is the Use of our Cathedrals?* (1864), p. 15.

Public Schools and Christian Ideals

IN 1905 *The Strand Magazine* published an article entitled "Has the Public School Boy deteriorated?", in which several headmasters —Warre of Eton, Wood of Harrow, Moss of Shrewsbury and seven others—were invited to state their opinions on the view that "the future race of Englishmen, bred at the great public schools, will be by no means so sterling, strenuous, and straightforward as the race which has won and ruled an Empire".[1] The headmasters were unanimous in defending their products. Indeed, they applauded their qualities in terms which no headmaster of to-day would ever dare to use and at which a later generation of boys would blush with shame or diffidence. One quality was praised above all others: manliness. As Edward Thring had written several years before: "the whole

[1] *Strand Magazine*, vol. xxix, no. 170, p. 189.

efforts of a school ought to be directed to making boys manly, earnest and true".[1] It is some measure of the extent to which these ideals have been abandoned, or at least have become generally regarded as anachronistic, that a book like H. A. Vachell's *The Hill (A Romance of Friendship. A fine, wholesome, and thoroughly manly novel)* now excites either derision or blank amazement, and that the words "manly" and "manliness" have virtually dropped out of our vocabulary. They disappeared in the period between the two world wars.

Just as the public schools, despite the antiquity of a few, were really a nineteenth-century invention, so manliness was a peculiarly nineteenth-century virtue. It is important to observe the different meanings which came to be attached to the word. Thomas Arnold and most of those whom he directly influenced were obsessed with the ideal of manliness, but they understood this virtue in the sense that Coleridge gave to it in his *Aids to Reflection in the Formation of a Manly Character*, where manliness is portrayed as the opposite of childishness, a quality akin to the Greek concept of ἀρετή—the fulfilment of one's potentialities in the living of a higher, better, and more useful life. Coleridge and Arnold exhorted the young to be manly, meaning thereby that they must put away childish things and strive to attain the stature of Christian manhood. They must have faith; they must add to their faith—knowledge; and since faith and knowledge without the will to dedicate them to the service of God are gifts ill-used, to these two qualities must be added a third—"manly energy".[2]

Arnold and those of Arnold's disciples who became schoolmasters were appointed to schools which by the terms of their foundation had been established for the promotion of godliness and good learning. They remained true to their trust and yet wrought a transformation in the schools which they ruled, partly through the loftiness of their aims, partly through the moral earnestness which accompanied all their work. They did not always enjoy success—Arnold himself was very conscious that his work was sadly incomplete. Nevertheless their achievement lay in the large number of unruly boys whom they converted into Christian men and in the necessarily smaller number of brilliant scholars whom they inspired with the will to act. Westcott, recalling his youthful friendship at Cambridge with J. B. Lightfoot and E. W. Benson in the late 1840s, a friendship cemented by a common veneration for their headmaster—James Prince Lee of King Edward's, Birmingham, said of these days that their motto was "I act therefore I am"[3]—as good a definition of the early Victorian conception of manliness as we can hope to find.

The real explanation of the success of the Arnoldian ideal lies in the fact that it was in perfect accord with the spirit of the times. What the Arnoldians were doing in the schools, parents were doing in their homes. The moral reformation of the schools was but part

[1] H. D. Rawnsley, *Edward Thring, Teacher and Poet* (London, 1889), 12.
[2] *Aids to Reflection* (Bohn's standard edn), 6.
[3] A. Westcott, *Life and Letters of Brooke Foss Westcott* (London, 1903), II, 328.

of a religious revival which penetrated every corner of the land. The ideal began to weaken, to become less pure and lofty, at exactly the moment one would expect—when the religious revival had spent its force and when new ideals and new enthusiasms captured the public at large and hence the patrons of the public schools. Godliness and good learning, entirely compatible with the Coleridgean concept of manliness, were inadequate expressions of the ideals of the influential classes of the 1850s and 1860s, who, in their restless distrust of France and then of Germany and in their increasing awareness of England's potentialities as a great imperial power, demanded from the schools to which they would send their sons something more robust, more down-to-earth, more obviously patriotic in tone and inspiration than what Arnold and his contemporaries had taught. They found their ideal representative of what the public schools should produce in "Tom Brown" and their spokesmen in Charles Kingsley and Thomas Hughes. Arnold was still put on a pedestal; but their idol was the Arnold of fiction not the Arnold of fact. Manliness, indeed, became a cult; but the meaning attached to the virtue was actually a debasement of what Coleridge had sought in *Aids to Reflection* and what Arnold had extolled in his sermons in Rugby Chapel. Manliness was opposed not to childishness, but to effeminacy; Coleridge's Christian concept of ἀρετή gave way to the "manly θυμός"[1] of Kingsley and Hughes; moral earnestness began to wear the appearance of heartiness; and the ideal of Christian manhood was seen in the muscular Christian, defined by Hughes as the man who adhered to "the old chivalrous and Christian belief, that a man's body is given him to be trained and brought into subjection, and then used for the protection of the weak, the advancement of all righteous causes, and the subduing of the earth which God gives to the children of men".[2]

The change in ideals from "godliness and good learning" to "godliness and manliness" marked the beginning of a new epoch in the history of the public schools. From about 1870 to the end of the First World War, they enjoyed a golden age. The mounting temper of militant patriotism and imperial pride was reflected faithfully in the curriculum and ideals of the schools, which in their turn fostered these emotions and trained the Empire-builders for whom the country was calling. Compulsory games, the establishment of rifle corps, flourishing old boy associations, rousing school songs—all these developments within the public-school system during the late nineteenth century indicate a more rigid discipline, more intense regimentation and a greater awareness of the virtues and uses of *esprit de corps*.

What was it all for? At the very root of the teaching lay the ideal of leadership—as a mission, a service involving self-sacrifice, a grave responsibility to be manfully shouldered—the noblest aspect of British imperialism which no cynicism or cheap denigration can

[1] (Mrs Kingsley). *Charles Kingsley, His Letters and Memories of his Life* (London, 1877), II, 26–7.

[2] T. Hughes, *Tom Brown at Oxford* (new edn, London, 1869), 113

ever damage or besmirch. This preoccupation with leadership, however, was a post-Arnoldian phenomenon. At the moment when the advent of democracy seemed certain, when the cry went up to "educate our masters" after the Reform Act of 1867, the public schools asserted their claim to provide the most effective training for those who would by virtue of their *character* (rather than ancient blood or inherited riches) assume the role of leaders within the new society. As Professor C. S. Lewis has reminded us, the change from "ruler" to "leader"—a significant stepping-stone within the stream that divides the old world from the new—implies that henceforth the qualities that are demanded of those at the top are dash, initiative, the ability to stand out among a group and to direct its actions while maintaining the fiction that the decisions of the leader are really the wishes of the group which he leads.[1]

It is fair to say, then, that up to the end of the First World War the public schools very conspicuously moved with the times. Their ideal of Christian manliness corresponded closely to the prevailing sentiments and opinions of the middle classes, especially the upper-middle classes, who were the chief patrons of these schools. Since 1919 this unanimity in ideals has not been so pronounced. It proved easier to convert Arnoldianism into muscular Christianity than to correct the deficiencies of a code which inevitably led to athleticism, the glorification of aggressive patriotism and a distorted sense of values. Nor has it been easy to eliminate some of the less admirable features of public-school religion which have been the legacy of the nineteenth century. Arnold's methods have been frequently criticized (not altogether fairly) for his tendency to subordinate doctrinal teaching to moral exhortation; but the muscular-Christian headmasters of the late nineteenth century, in their attempt to realize their ideal of *mens sana in corpore sano*, emphasized "character-building" to the detriment both of intellectual training and serious religious instruction. Hence public-school religion has so often appeared to be a religion of the heart, not of the head; compulsory worship in chapel has tended rather to demonstrate *esprit de corps* than to lift the individual out of his unit and to help him to perceive his kinship with the wider communion of which he is a part; the desire to inculcate wholesome living has too often meant that the preparation for one of the greatest events in a Christian's life—his confirmation—has been allowed to degenerate into embarrassed exchanges on the subject of sex; and, at the lowest level, public-school religion has tended to become—in Dr Kitson Clark's words—"stoicism making use of Christian phraseology".[2]

On the other hand, the Christian ideals of the public schools have at all times reflected—and in some cases greatly influenced—developments within the Anglican Church. One of the most interesting features of late nineteenth-century muscular Christianity was the founding of missions in the slum areas of London and the larger

[1] C. S. Lewis, *De Descriptione Temporum*, Inaugural Lecture at Cambridge (Cambridge, 1955), 12–3.
[2] G. Kitson Clark, *The English Inheritance* (London, 1950), 143.

sea ports. F. D. Maurice, Thomas Hughes and Charles Kingsley in their Christian Socialist days had been the pioneers in sponsoring co-operative enterprises to elevate and to educate the working classes. When the Christian Socialists failed, the High Churchmen and the ritualists stepped into their place, A. H. Mackonochie, Charles Lowder and the clergy of St Saviour's, Leeds, demonstrating that the discipline of the confessional and the mystery of elaborate ceremonial were more powerful influences in saving souls than Hughes's manly simplicity. In the last three decades of the century, the establishment of public-school missions and of university settlements brought about a curious alliance between High-Church sacramentalism and muscular Christianity, a union which neither Kingsley nor Hughes could have believed possible. Close by the mission church, where incense burned and symbolism ran riot, there sprang up the mission centre, equipped with footballs, boxing-gloves and a pair of parallel bars. Cuddesdon, which Kingsley had thought to be a nursery of effeminate seminary priests, was at the end of the century breeding eager, back-slapping curates, drawn from the public schools and the universities, anxious to work amongst the urban poor in the diocese of Southwark or in large parishes like Portsea and Leeds.[1] The Christian Social Union (founded 1889) and the great era of "Club Christianity", which brought to the fore stalwart Anglican leaders like Cosmo Gordon Lang, William Temple and C. F. Garbett, owed an immense debt to the Christian teaching of the public schools.

Nowadays muscular Christianity is frequently mocked; "Club Christianity" has neither the attractions nor perhaps the usefulness which it once possessed. What, then, are the Christian ideals which the public schools seek particularly to represent to-day? There is no simple answer to this question. The twentieth century has produced some great headmasters, their greatness lying in their breadth of vision and their bold attempts to widen the fields of service in which the Christian qualities that they have sought to encourage can bear fruit in valuable and lasting work. By far the most idealistic of these headmasters was Sanderson of Oundle, whose hatred of the competitive spirit and whose vision of society as a vast co-operative enterprise bound together by ties of service and integrity recalled something of the ardour and prophetic insight of John Ruskin and William Morris. The attempt at Gordonstoun to foster initiative and self-reliance and to drive home the lessons of responsible leadership, while avoiding the regimentation and rigidity of the traditional system, has undoubtedly proved to be a powerful solvent within the public schools as a whole of those features of their discipline and curriculum most cramping to individualism and to non-conformity. Gordonstoun would have appealed strongly to Charles Kingsley, who was all for initiative and self-reliance. A rebel himself, he had a healthy distrust of systems and was no lover of organized games.

What ideal, we may ask, *can* be effective in an age which is suspicious of ideals and is still nursing the wounds of disillusionment?

[1] Charles Smyth, *Cyril Forster Garbett* (London, 1959), 57–8.

This is the real problem which faces the public schools to-day. The popular attitude, shared by many parents of boys at public schools and by many of the boys themselves, is that public schools are purely "boarding grammar-schools", and that their responsibility ends after they have provided a boy with decent manners and habits and after they have secured for him the necessary qualifications, academic or otherwise, to gain him an honourable and, if possible, lucrative position in a highly competitive world. If the public school succeeds in turning a boy into a God-fearing Christian, it does so—often enough—in spite of the lack of co-operation and manifest indifference on the part of the boy's parents, and sends him out into a world in which Christian values are largely set at naught and which dismisses idealistic sentiments as cant.

Professor Basil Willey, a little over ten years ago, drew our attention to the spectacle (quite as portentous as the hydrogen bomb) "pictured in every morning's newspaper, of a new generation growing up without tradition, without restraint, without discipline: rootless, godless, ignorant and lost".[1] This is a challenge which no teacher, no pastor, no parent can ignore. Whether the public schools are qualified to meet this challenge is a disputable point. They have their roots: the advantage of a *genius loci*, the prestige of ancient corporate life. Many of them were founded to pursue godliness and good learning above all other aims. Most people to-day, however, would without hesitation put good learning before godliness, and many might reasonably question the right of the public school to assume that all its members are Christians, and would prefer to see boys trained to have open minds, a critical spirit and a refreshing independence of judgment. We should be unwise to underestimate the strength and soundness of this way of thinking. The greatest current evils which the young should be trained to fight are indifference and—its inevitable concomitant—the tendency to develop what we may call a "group-mentality", i.e. to subscribe without question to the values and enthusiasms of particular groups—the popular press, the powers behind radio and television, the trade unions, the "teenagers' union", the world of big business; and, indeed, the school, the Church and the State. It is the duty of the schools to produce thinking individuals, not docile sheep disposed to obey the commands of any shepherd.

Nevertheless the schools also have a duty to save their members from drifting: to offer an ideal which, though some may reject it, will direct and inspire the school as a single body. The public schools, with their deep-rooted Christian traditions, are bound to present a Christian ideal as their corporate aim and to encourage their members to make this corporate ideal their rule of life.

We should hesitate to express this ideal in slogan form, to devise a catch-phrase which should inaugurate a campaign. One of the curses of our time is the temptation to reduce profound truths and complex ideas into meaningless slogans, and to try to gain our ends

[1] Basil Willey, *Christianity Past and Present* (Cambridge, 1952), 8.

by the slick technique (a modern word) of professional organization. The loftiest ideal that can be presented to young Christians trained at a Christian school is the ideal of living up to one's faith. The way in which a Christian responds to this precept as a member of a society which is only nominally Christian is dictated by the particular challenge which he is called upon to face. The Arnoldians were trained to cross swords with the Utilitarians and the materialists, to be dispassionate in their quest for Truth, and to act as a leaven within the society into which their vocation took them. The muscular Christians counted patriotism as one of the highest virtues and strove to fulfil their Christian duty by bringing less favoured peoples into contact (and into communion) with a higher civilization. How a Christian acts up to his faith to-day, therefore, will depend upon the measure of his determination to resist the pressure of powerful groups which define moral standards in terms lower than he can accept, which represent as truths opinions which he detects as springing from shallow thinking, and which uphold a code of values which he believes to be decadent and jejune.

No one who, in the last few decades, has spent any of his time in teaching the young will have been spared the sobering experience of witnessing the effects of his more idealistic flights of fancy upon a youthful audience—attitudes ranging from polite interest to bland indifference. We may take comfort from Newman's dictum in the *Apologia*: "Deliverance is wrought, not by the many but by the few, not by bodies but by persons."[1] And we may recall that even Arnold had his moments of despair. "It would give the vainest man alive a very fair notion of his own insufficiency," he once wrote to a friend, "to see how little he can do, and how his most earnest addresses are as a cannon ball on a bolster."[2]

DAVID NEWSOME.

A Plea for Church History

READERS of THEOLOGY are well aware of the debate which is going on about the training of ordination candidates. On the academic side emphasis has rightly been placed on the need for ordinands to be well-grounded in theology. Dr Robinson[3] has stressed the importance of ordinands reading theology at the university, and a number of other people have questioned the suitability of the present theological college course, governed by the General Ordination Examination, to provide the training in theology which is required for the priest in the present age. But if there is dissatisfaction with the number of qualified theologians in the Church there should be as much disquiet at the rarity of qualified Church historians, and if the general course in theology in the theological colleges is to be

[1] *Apologia* (Wilfrid Ward's edn, London, 1931), 135.
[2] A. P. Stanley, *Life of Arnold* (8th edn, London, 1858), I, 223.
[3] "The Teaching of Theology for the Ministry", in THEOLOGY, 1958, pp. 486 ff.

criticized, so also must the course on Church history come under fire.

In 1944 the Durham Report on Training for the Ministry stated: "It is, we believe, generally admitted that the present examination in Church History is unsatisfactory. The period covered is immensely long: it cannot be covered adequately: it is therefore often 'crammed': neither teachers or learners have a fair chance. The result is that the subject is probably taken less seriously and with less good result than any other in the General Ordination Examination. . . . It is essential on many grounds that more encouragement should be given to the study of Church History. . . . There is at present a grave scarcity of Church historians: there are few teaching posts available for them; the whole subject is at a low ebb in this country and in the Anglican communion at large."[1] Since then the G.O.E. syllabus has been modified, but it is questionable whether much has been achieved by this. There are two papers, one on General Church History, which covers such a vast period that the handling of it is bound to be extremely sketchy, and one on Religious Life and Thought in Great Britain since the beginning of the nineteenth century, which covers such a short period that it cannot be said to give the student an adequate knowledge of the history of his own Church. Indeed, it seems to me that the syllabus is entirely back to front. As there are bound to be limitations on the periods covered, it is more important that for the G.O.E. candidate "the staple of Church history . . . should be the history of the Church of England with General Church History *as its background*, instead of vice versa".[2]

It is wholly right that more ordinands should read theology at university level, but those who choose to read history should at the next stage, and within the context of their theological course, be encouraged to specialize in Church history. The Durham Report pointed out that the failure to do this would result in a shortage of men qualified for teaching posts. That there is such a shortage cannot be doubted. How many members of staff in our English theological colleges are qualified to teach Church history? How often does the subject become a chore for which a member of the staff has to "mug up" the notes which he himself took years ago when he was at college? The implications of this run back into a number of fundamental problems, such as the siting of colleges, their size, and the financial means to pay for adequate staffing.

Having made this plea for the encouragement of Church history, the second part of this article will be concerned to suggest some reasons why it is important that there should be Church historians and why it is highly desirable for ordinands to have both a knowledge of the history of the Church and—what is perhaps even more important—a sense of historical proportion and perspective.

1. We can begin with the obvious statement that Christianity itself

[1] *Training for the Ministry*, Final Report of the Archbishops' Commission, pp. 84–5. The chairman was the Bishop of Durham.

[2] Charles Smyth, "The Church of England in History and Today", p. 26 in *The Genius of the Church of England*, 1947.

is essentially an historical religion, founded upon certain historical facts, centred upon a Person who lived in Palestine at a particular date in history. The Christian doctrines are at the same time matters of faith *and* interpretations of historical events.[1] Christianity is set within the context of an historical process, beginning with Abraham, continuing through Moses, the history of Israel, the Law and the prophets, finding fulfilment in the historic Jesus of Nazareth, who lived, died and rose, and who commissioned his Church to preach the Gospel, the progress and vicissitudes of which is the subject of Church history.

2. Church history is important because it discloses the influence which Christianity has had upon the world and the way in which it has affected the historical development of Europe and our own country. Take, for example, the influence—for good or ill—of the Papacy upon European history, the role of Christianity in preserving civilization during the so-called Dark Ages, the impact of religion upon the art, the music, and the philosophy of Europe, the pull of religious influences in the English Civil War, the contribution of the Church and Christian individuals to the development of education and the abolition of slavery. Two books which illustrate this and which should be compulsory reading for all ordinands are G. Kitson Clark, *The English Inheritance* (1950), and Herbert Butterfield, *Christianity in European History* (the Riddell Memorial Lectures, 1951). In point of fact it is exceedingly difficult to "isolate" Church history, for we cannot fully understand the history of the Church apart from the history of the world, neither can we understand the history of the world apart from the history of the Church. And that is just as it should be, for we must always beware of regarding Church history as "God's history" in distinction from secular history. The *whole* of history reveals the act and will of God and the sin and rebellion of man. "Church history," Canon Charles Smyth has written, "implies the more specialized study of the history of the minority who are conscious that they stand under the imperative of God, and who are therefore in some degree aware of the meaning of the history which is going on around them. . . . No history can be utterly secular, since all history speaks to us of the will of God."[2] "History," wrote Archbishop William Temple, "is the arena wherein that divine purpose is being fulfilled and the Divine judgments are made manifest."[3] A book which illustrates this profoundly is Herbert Butterfield's *Christianity and History* (1949), especially the chapters entitled "The Universal Element of Cupidity," "Relations between Progress and Judgment," "The Tragic Element in Human Conflict," and "Good out of Evil." The perspective thus given by studying history is one very needful at the

[1] See *Jesus Christ: History, Interpretation and Faith*, Six Broadcast Talks by Robert C. Walters, T. W. Manson, and J. A. T. Robinson, 1956.

[2] "The Study of Church History", pp. 239–40 in *The Priest as Student*, ed. H. S. Box, 1939.

[3] *Christianity as an Interpretation of History*. The William Ainslie Memorial Lecture, 1944, p. 13.

present time when men are so conscious of the tragic element in international affairs, when slick progressivism is a mark of our technicological age, and cupidity is the deadly sin of the Welfare State.

3. A knowledge of the history of the past is essential for a full understanding of many of the problems and prejudices of the present day. A few illustrations may be given. (i) Many of the present differences between the Christian churches can be understood only in the light of the historical origins of the various churches. This is as true of the Anglican Church as of any other, and no reasoned exposition of why a man belongs to the Church of England can be complete without some reference, for example, to the Reformation. Thus Church history is important for matters concerning Christian unity. (ii) Every priest should be able to deal with some of the criticisms brought forward on historical grounds—e.g. Bertrand Russell's remark, "I say quite deliberately that the Christian religion, as organized in its churches, has been and still is the principal enemy of moral progress in the world."[1] (iii) Most clergymen are aware of an innate and ingrained—and often unreasonable—anti-Romanism amongst many Englishmen. The explanation for this can be found only in terms of the historical events of the sixteenth and seventeenth centuries. (iv) Some of the problems facing the Church to-day are great, but they are sometimes made to appear greater by a sense of guilt that they are altogether due to the weakness of the contemporary Church. An acquaintance with Church history will show that it is otherwise. It is said, for example, that the Church to-day has lost "the working classes", but a study of history shows that the Church *has never had* the "working classes".[2] Church and State are worried about modern youth, but a certain Peter the Monk said or wrote in 1274: "The world is passing through troubled times. The young people of to-day think of nothing but themselves. They have no reverence for parents or old age. They are impatient of all restraint. They talk as if they alone knew everything, and what passes for wisdom with us is foolishness with them. As for the girls, they are foolish and immodest and unwomanly in speech, behaviour and dress."[3] Apparently our problems are very old problems! On the other hand, a study of the Church in past ages shows that our present training for the ministry, our ideal of pastoral duty, our order and reverence in worship, our frequency in the celebration of Holy Communion, our evangelistic concern, our care for the church buildings and the financial condition of the clergy are all far in advance of what they have been over the last 300 years.

4. A priest who has a knowledge of Church history will never be an unbounded optimist and neither will he be a gloomy pessimist. He will not be an unbounded optimist because Church history will

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[1] *Why I am not a Christian*, 1927, p. 26.

[2] See E. R. Wickham, *Church and People in an Industrial City*, 1957; R. H. T. Thompson, "The Church and the Proletariat", in THEOLOGY, May 1958, pp. 179 ff.

[3] I have been unable to trace the source of this quotation. If any reader can identify it I shall be grateful.

show him many things in the Church's record which must recall it to penitence and shame. It shows the Church's constant tendency towards disunion and its proneness to compromise with the world. It discloses the Church's unfaithfulness and its opposition to the very principles which it exists to proclaim. Again, "Church history is largely made up of the differences and quarrels of good men."[1] On the other hand the priest grounded in Church history will never be a gloomy pessimist. "History," wrote Bishop Lightfoot, "is an excellent cordial for the drooping courage."[2] It is one of the great miracles that what began with a little group of men and women in Jerusalem in about A.D. 33 should have spread throughout the world and overcome all obstacles. Church history shows how, although empires and civilizations have risen, flourished, declined, and fallen, the Church has not only survived but dug its foundations deeper and spread its boundaries wider. Persecuted, ignored, rent by its own controversies, it has never died out. "Sire," said Theodore Beza to King Henry of Navarre, "it belongs to the Church of God to endure blows and not to inflict them. But may it please your Majesty to remember that the Church is an anvil which has worn out many hammers."[3] And was it not G. K. Chesterton who remarked, "The Church has gone to the dogs many times, but it's the dogs who have died each time"? This aspect of Church history is the epic of the victories of Christ down the centuries.

5. Mention must be made of the utilitarian and pleasurable aspect of possessing an adequate knowledge of Church history. "Every ordinand ought to know what he would expect to find in a Bishop's Register, and what the word 'Minster' signifies, and who invented Deans and why, and on what grounds it could be seriously (or frivolously) doubted, in the Middle Ages, whether an Archdeacon can be saved."[4] Historical knowledge of this kind, as well as a "sense of history", is perhaps a particularly important possession for the country parson, because he "cannot escape from the past if he wants to. History lies about his path and about his bed."[5]

6. The Church historian, like the secular historian, has a tendency to concentrate very largely on great events, influential moments, and leading personalities. But he can—and ought—to reveal something else, more intimate and more fundamental, lying behind those events, moments and personalities, namely, the inner spiritual life of the Church. What is meant by this can best be expressed in two quotations:

"The real history of the Church of England is . . . made in its parish churches, and the parish priest is the pivot on which that history turns. . . . Its role is decisive. . . . The Church might pos-

[1] Dom Cuthbert Butler. Quoted by Charles Smyth in *The Priest as Student*, p. 239.

[2] *Comparative Progress of Ancient and Modern Missions*, 1873.

[3] Quoted by Charles Smyth in *The Priest as Student*, p. 243.

[4] Charles Smyth, "The Church of England in History and Today' , p. 25 in *The Genius of the Church of England*.

[5] Frank West, *The Country Parish Today and Tomorrow*, 1960, p. 1. See the whole paragraph.

sibly survive a whole generation of impossible bishops and dead cathedrals. . . . But it could not possibly survive a whole generation of bad vicars and lethargic churches. For the parish church is the centre of the Church's life, and 'the main stream of Anglican piety flows, as it has always flowed, through the parish churches: and therefore it is the parishes that are the exciting thing. For the life of a parish is Church History.' "[1]

"The ordinary historian, when he comes, shall we say, to the year 1800, does not think to point out to his readers that in this year, still, as in so many previous years, thousands and thousands of priests and ministers were preaching the Gospel week in and week out, constantly reminding the farmer and the shop-keeper of charity and humility, persuading them to think for a moment about the great issues of life, and inducing them to confess their sins. Yet this was a phenomenon calculated greatly to alter the quality of life and the very texture of human history; and it has been the standing work of the Church throughout the ages. . . . Here was a light that never went out. . . . It is impossible to measure the vast difference that ordinary Christian piety has made to the last two thousand years of European history."[2]

Paul A. Welsby.

Revised Reviews: XII—Feuerbach's The Essence of Christianity

Ludwig Feuerbach is a name recalled, as a rule, only to be forgotten again. We think of him, if at all, simply as a left-wing Hegelian, a subverter of the Master's own doctrine, and, in philosophy, the tutelary guide of Karl Marx; or else as the implacable opponent, the excoriating critic and negator, of Christian faith in every article of its creed. This last indeed we might pardon did we not also rank him as a mediocrity—the pupil of one giant, the teacher of another, but himself only a pretentious dwarf. Such a verdict may justly be questioned after reconsidering his best-known work, *Das Wesen des Christenthums*, first published in 1841—a second edition, with an important preface, appeared two years later—and now reprinted in George Eliot's translation of 1854, along with an introductory essay by Karl Barth.[3] Whatever Feuerbach's place may be in the general history of philosophy—and certainly German post-Hegelianism cannot at the moment command the

[1] Roger Lloyd, *The Church of England in the Twentieth Century*, 1946, Vol. I, pp. 7–8, quoting Charles Smyth in *The Priest as Student*, pp. 274–5.

[2] Herbert Butterfield, *Christianity and History*, p. 131.

[3] *The Essence of Christianity*. Harper Torchbooks (New York: Harper and Brothers Publishers), 1957. The fullest discussion of Feuerbach's religious and ethical views is contained in Henri Arvon, *Ludwig Feuerbach ou la transformation du Sacré* (Paris: Presses universitaires de France, 1957). There is also, for readers without German, a French translation of some Feuerbachian texts by L. Althusser, 1960.

suffrages of fashionable opinion—his contribution to the philosophy of religion, and in particular to the philosophical interpretation of Christianity, emerges, in the light both of Marxism and of contemporary existentialism, as something worthy to be contemplated more seriously. The book here under revised review is probably the most perceptive study of Christianity from a non-supernaturalistic standpoint ever to have been attempted, and imparts (one may say) a slightly naive look to much present-day discussion of Christian belief in the way of linguistic analysis. Feuerbach himself had first-hand knowledge of the literature of Christianity in its classical texts. Even Barth concedes that, if within limits, he knew what he was talking about; although Barth's own comments are for the most part characteristic tongue-wagging, neither explaining Feuerbach's position nor going any distance to meet it.

The author of *The Essence of Christianity* was born at Landshut, in Bavaria, receiving his university training first at Heidelberg and then at Berlin under Hegel. In 1828 he was appointed *Privatdozent* in philosophy at Erlangen, but soon after gave up academic teaching for the retired life of a private scholar. From 1860 until his death in 1872 he made his home on the Rechenberg, near Nuremberg—an uneventful existence, dedicated to the traffic only of ideas, although of *mere* ideas he always professed himself contemptuous: *der Mensch*, he said, in a famous phrase, *ist was er isst*—"Man is what he eats". His *œuvre* includes, besides *The Essence of Christianity*, a critique of the philosophy of Hegel (1839), *The Philosophy of the Future* (1843), and *The Essence of Religion* (1851), a series of lectures delivered at Heidelberg in 1848. For his influence on Marx alone he would be a portentous figure; and from our point of view Barth's judgment, that no philosopher of his time penetrated the contemporary theological situation as effectually as did he, and few spoke with such pertinence, should suffice as a reason for reading him. Feuerbach, like Schleiermacher, is a writer whom we do well to ponder. Not Marx alone, but Kierkegaard, Nietzsche, Freud, Heidegger and Sartre have all submitted to his impress. What, then, has he to say to us?

We have it from Engels himself that Feuerbach by no means wished to abolish religion, but rather to "perfect" it. Even philosophy must be absorbed in religion; and he quotes Feuerbach's own capital statements that "the periods of humanity are distinguished only by religious changes" and that "the heart is the essence of religion".[1] It is essentially the relation, founded deep in the emotions, between man and man. But its error in every age has been to project this all-important human relationship upon the screen of eternity, so that man mistakes his own terrestrial being for the Brocken-spectre of a celestial deity. The truth to which religion must witness is the love between the "I" and the "Thou" of a purely terrestrial and temporal encounter. Fix our eyes on the heavens, and

[1] *Ludwig Feuerbach and the Outcome of Classical German Philosophy*, in *Karl Marx: Selected Works* (ed. V. Adoratsky), i, pp. 442 ff.

we misconceive our humanity. In other words, the "friends of God" must be turned into the "friends of man", believers into thinkers, worshippers into workers.[1]

Thus man's primary task is to reach an authentic self-understanding. Hitherto, in clinging to the creed of a "supernatural" faith, he has been "self-alienated"; in place of "sterile baptismal water" let him now look to the "beneficent effects of real water". Feuerbach's materialism is fundamental. "I differ *toto coelo*," he writes, from philosophers "who pluck out their eyes that they may see better." The object is not generated from thought, but thought from the object. The doctrines of Christianity he tackles, accordingly, *in concreto*, aiming to show what faith actually *means*: not, that is, in the mythico-metaphysical language of traditional theology —a language which in fact, he contends, men have already long since ceased to comprehend—but in that of intelligible human experience. Hence theology is to be reduced to anthropology, "very much", he claims, "as Christianity, while lowering God into man, made man into God". Our interest is to make God "real and human" —or in the currently accepted jargon, to *de-mythologize* him. For the enigma of Christianity is not metaphysical but historical and psychological. The metaphysical problem can never be unravelled because it can never be meaningfully stated; it belongs only to a realm of abstract notions which prove their falsity in their latent contradictions (or "paradoxes", should we nowadays say?). *The Essence of Christianity* is made to fall, therefore, into two parts, a positive and a negative, a destructive and a constructive; though in Marxism, as in the popular rationalism which occasionally invokes Feuerbach's method, it is the negative and destructive side that receives most attention. The polemic, as the author himself insists, is necessary: the task of radical criticism entails demolition, and dogmatic Christianity, as the obsolete inheritance of a bygone epoch in human culture, cannot escape it. But Feuerbach is no debunker in the vulgar sense, no Voltairean iconoclast. Religion, so far from being an absurdity, is a fundamental component of man's self-consciousness, its substance being nothing other nor less than the reality of man himself. It is this which an analysis of religious experience that avoids the confused projections of theology at once discloses. God is simply man's self-reflection, "the commonplace book where he registers his highest feelings and thoughts, the genealogical album in which he enters the names of the things most dear and sacred to him". As a conceptual ideal—the epitome of all realities and perfections—deity is only "a compendious summary devised for the benefit of the limited individual". What it denotes is certain generic human qualities necessary to the self-realization of the species in the course of world-history. Even orthodox theism, when pressed, drops back on the method of definition by negation, the *via negativa*, so that if the idea of God is to have negotiable content we are bound to resort to human categories. But it is more

[1] *Das Wesen der Religion* (Leipzig: Alfred Kroener Verlag), p. 170.

than a matter of *analogy,* since man can know nothing beyond his own strictly conditioned experience: "The divine essence is the glorified human essence transfigured from the death of abstraction." Necessarily glorified, for in contrasting a conceived ideality with the actuality of his experience he draws from it heart and resolution. In religion he frees himself from life's frustrations; his hope is his beatitude. Here alone, "where he celebrates his Sunday", does he live in his true character.

The first half of Feuerbach's book is, then, a painstaking analysis of Christian doctrine along purely experiential lines. Its upshot, he maintains, is a faith for an age of *un*faith. For the era of metaphysics closed with Hegel and whatever we may happen to wish or prefer the thought-forms of an age so remote as that in which Christian dogma took shape no longer operate. Supernatural doctrines do not have to be disproved; they merely cease to be believed and no amount of apologetic argumentation will restore to them their original purchasing-power. So much indeed Feuerbach takes for granted; but in the second half of the book he applies his principle of negation to the whole range of speculative theology, the root-error of which lies in ascribing to an "other-worldly" plane a set of images which in the nature of things can only relate to the world we know. It is the problem we meet with when, in trying to explain a given theological doctrine, we are forced by degrees "to erode the analogy"—to adopt Mr Anthony Flew's phrase—in order to make it rationally or morally acceptable. When, however, we take the more modest and realistic course of transferring these same images to their proper sphere we find that religion becomes solidly intelligible as a form of *human* knowledge; and one, moreover, which cannot satisfactorily be replaced by the abstract schematisms of the sciences. "Anthropology", that is, has now the function to fulfil which was once arrogated to an impossible "theology". There is, Feuerbach tells us, no distinction between the predicates of the divine and human nature, and consequently between the divine and human subject. For example, the Son of God is in religion—not theology—a real son, the son of God in the same sense in which man is the son of man, a profoundly human relation being conceived as a divine relation, and all we need do to find the true basis of faith is to recognize that this is so. The *theological* proposition, on the other hand, concerning the "Son of God", involves a being who is not a son in the natural sense but "in an entirely different manner, contradictory to Nature and reason", i.e. in a mythological manner. But mythology, Feuerbach urges, is for us to-day the negation of religion, whose "vital elements are those only which make man an object to man". This humanistic criterion, when applied to the whole system of Christian belief, is seen to resolve it into a figure or symbol of man's own subjectivity. The result, he argues, is a liberation—the discharge of a needless and oppressive burden, demanded not by scepticism or atheism or moral libertinism but by the exigencies of the religious consciousness itself.

It would be idle here to insist that orthodox Christianity cannot

make terms with the central Feuerbachian thesis. For the author of *The Essence of Christianity* there is no transcendence—God so presented is a mere *ens rationis*; his doctrine is exclusively immanentist—the divine is the human, and heaven (ought we not to add hell too?) this world. Yet there is nothing pantheistic about it, if pantheism be taken to imply a mystical sense of life and reality. Feuerbach is always undeviatingly prosaic and the only meaning he can attach to religion is the ethical. Ethics *is* religion, and man's destiny is to determine his existence as a moral being, an enterprise fully within his own powers. The German author's affinity with Matthew Arnold—and Arnold presumably was acquainted with Feuerbach's work—is evident. The preface to *Literature and Dogma* construes the words, "Watch that ye may be counted worthy to stand before the Son of Man", as "So live, as to be worthy of that high and true ideal of man and of man's life, which shall be at last victorious". *All the future*, says Arnold, *is there*.[1] For "three-fourths" of life, he adds, is conduct. Feuerbach is a better theologian—if the designation be allowed—than the English poet and critic, and has a more informed understanding of the Bible; but the message is virtually identical. On the other hand, what Feuerbach's most illustrious disciple made of the humanist ideal all the world knows. The former, with his Lutheran-Kantian background, was an individualist—which partly accounts for his antagonism to Hegel; but Marx found him "too critical": he and Bruno Bauer "judged the proletariat disdainfully as an uncritical mass". In Engels' view, man, as Feuerbach portrays him, "does not live in a real world historically created and historically determined"; whereas the "new man" of Marxist socialism is inherently, necessarily and exclusively the product of historical conditions. In a sense Marx is the more Christian: the Kingdom of Heaven he de-mythologizes into the classless society, of which the proletariat is *Messias designatus*; but Marxism still possesses a *mystique* which Feuerbach's pedestrian doctrine assuredly lacks and which is not inaptly called a Christian heresy.

The expression "de-mythologizing" at once brings us down to our own day. For Feuerbach was Bultmann's forerunner at the game by more than a century. (It is a little surprising that a recent work, otherwise admirable, on "the scope of de-mythologizing"should make no mention of Feuerbach, although Arnold does receive notice.) *The Essence of Christianity* is in fact an attempt to do for Christian dogmatics as a whole what Bultmann has urged to be so needful and for which, as he thinks, nothing short of a generation of scholars will be required. It is in its way, therefore, a striking anticipation of what writers like Kamlah and Buri are now undertaking. Nor is their general philosophical position so different. For Feuerbach must be ranged with Kierkegaard among the progenitors of modern existentialism. At all events a re-perusal of this historic treatise may well lead the reader to conclude, as does Barth himself, that its notori-

[1] Ed. 1884, p. x. The nearest approximation to Feuerbach's position among contemporary English thinkers seems to be that of Prof. R. B. Braithwaite.

ously anti-theological author has more to contribute to our theological understanding than many to whom his name and opinions can only spell anathema.

B. M. G. Reardon.

William Temple and Two Unanswered Questions

(1)

In the Albert Hall platform ante-room during the assembly of guests at a missionary meeting, I found myself standing next to the Bishop of London (Dr Fisher). He turned to me and asked whether I had any news of interest from Overseas. I replied with an outline of a puzzling question which had just come from South Africa. The Chairman of a Prayer-book Translation Committee had written to ask whether the phrase "a full, perfect, and sufficient sacrifice, oblation, and satisfaction" was a chiasmus, or was it simply three adjectives qualifying three nouns? If the latter, then exact translation did not seem possible as the syntax of the language concerned did not allow of three adjectives to three nouns. So if a chiasmus was intended then "sufficient sacrifice", "perfect oblation" and "full satisfaction" would be the correct pairing for translation.

After the meeting the Bishop of Southwark (Dr Simpson) kindly took me home in his car and on the way put to me the question which I had earlier related to Dr Fisher. "Sir," said I, "you've been whispering or passing notes with the Bishop of London." Neither Bishop knew the answer.

Some days later the Archbishop (Dr Temple) sent for me on some matter touching the Church Overseas. As I was about to leave he told me that the Bishop of London had repeated to him the inquiry from South Africa. He said, as I remember, that he had never before heard the question raised, that he thought it of great importance and interest, that he could not recall a triple chiasmus, but that if such was the intention it added to the beauty of the phrase. He instructed me emphatically to let him know if I found an authoritative answer.

Inquiries sent to Oxford and Cambridge failed to find any scholar who could answer with certainty. The most learned held that it is not now possible to give an authoritative answer, but that—in his opinion—it was merely three adjectives to three nouns. I believe, though I cannot now remember certainly, that the translators broke up the phrase into three pairs. Is there a sure answer?

(2)

While Dr Temple was Archbishop of York I was invited by Mrs Temple to give a course of addresses to Girls' Diocesan Association guests who were staying at Bishopthorpe. The plan of studies included a "question hour". Questions were anonymous and in writing. They were of a pattern to be expected from thoughtful young people,

but one question was startlingly unexpected. I read it out, and said I most certainly could not answer it. No discussion followed, so after the session I suggested that if the author would break anonymity and see me privately we might examine it together. No one came.

That evening, going to the drawing-room where guests were gathering for dinner, I met the Archbishop coming out of his study. "Well," said he, "how are the questions going?" Then I knew the author. After dinner he took me for a while to his study and light-heartedly said he wanted his question answered. "If," he added, "personality includes will, then I think it is unanswerable." He gave me leave to put the question anonymously and informally to others and to tell him if I found a satisfying answer. I put it to a lovable and saintly (but not learned) man of prayer. His answer was lovely nonsense. I asked a scholar immensely learned in philosophy and theology. I did not understand his answer; nor, I think, did he.

The question? "If there is a Devil, why does not the Church constantly pray for his conversion, as Spinoza said we should?"

W. F. France.

The Impossibility of being a Theologian

Theology is a distinctive activity within the pattern of Christian life with its own peculiar methods and its own peculiar difficulties.

To whom then will ye liken me, that I should be like him, says the Holy One? (Isa. 40. 25). The answer is nothing; God is incomparable and there is nothing with which we may rightly compare him. And yet that is precisely what we have to do.

The Christian theologian has at least this measure of assistance in his task, namely that he believes that God has revealed himself to us in Jesus Christ. Here then is a further basic feature of the Christian theologian's task, but it has its own inherent difficulty.

These three quotations are from "The Difficulties of Being a Theologian," by the Rev. Maurice Wiles, in Theology, May 1961, pp. 181 ff. They produce in me a wild desire to laugh, to weep, to blaspheme, a whole gamut of uncontrollable emotions going far beyond the modest murmur of sympathy for the theologian's lot that Mr Wiles is no doubt hoping to elicit. How to make these chaotic emotions intelligible? If I fail in this task, at least let it be recorded by the Angel that I made an inarticulate shriek of protest.

"To whom then will ye liken me, that I should be like him says the Holy One?" Could it be that the answer might be silence? No, because, as everyone knows, "Theology is a distinctive activity within the pattern of Christian life with its own peculiar methods and its own peculiar difficulties". There may be a few peculiar difficulties, Lord, in likening thee to this or that; but do not worry: we have our own peculiar methods. "There is nothing with which we may rightly compare him. And yet . . . that is precisely what we have to do."

But why is it precisely what we have to do? What if it were precisely what we have *not* to do? What if the whole meaning of

the Prophets, culminating in the coming of a man who is pictured as saying, "He who has seen me has seen the Father", were to prevent us from this vulgarity, this anti-poetry, this blasphemy, this sacrilegious hobby of "theology"? What if the limits of our knowledge of God were precisely what John claims them to be—the human shape of Jesus Christ—a person, not a theological *persona*, but a man? What if he were not "a measure of assistance in the theologian's task" or a "further basic feature" with "its own inherent difficulty", but the End of the theologian's task, or rather, he who prevents there being either "theologians" or "tasks" for them?

"Thou shalt not take the name of the Lord thy God in vain": this, at least, the Jews understood. They did not produce theology. There are, apart from a few, like Philo, corrupted by the pagans, no Jewish theologians, no dogmas, no creeds. Mr Wiles refers to "the Christian theologians" as if there were other kinds of theologians, but in fact there are no other kinds: theology is a purely Christian phenomenon; a sin that only Christians commit. Jewish relations with God were too direct, too personal, to permit theology to come between them. They did engage in dialogues with him, even share their jokes with him, abuse and question him, but theology—No! They did not commit it. The Rabbis of the East shall rise up in the day of judgment and condemn these generations of theologians, for at least they knew that his name was not to be taken in vain. It was the Greeks who started "theology", precisely because "they knew not God"; the Jews who forbade it, because it was their agony and their glory that they did.

But there is no need of further evidence, for Mr Wiles has condemned himself out of his own mouth, "How can we with the verbal and propositional tools of theological language speak adequately about a person, who is in himself the truth?" Exactly, and you can even leave off that bit at the end, which might lead someone, like Pilate, to ask "What is truth?", and before you know where you are the metaphysician has got his foot in the door again. Just say, "How can we with the verbal and propositional tools of theological language speak adequately about a person?" We cannot. My courage may fail at the sight of the flames, but in will, at least, I will be burnt alive before I will cease from crying, "We cannot!"

Theology has become so vast an industry that to suggest that it is redundant, that it was all a mistake, is bound to produce something like a Luddite Rebellion. The Luddites were rebelling against machines in place of people, but in this case of course the rebellion will be in favour of machines against a Person.

Mr Wiles is obviously sensitive to the difficulties; he has an instinctive awareness that he is trespassing on holy ground with his theological boots on, as when he says, ". . . whether it be with theories of the atonement or with theories of sacramental grace we tend so easily to use and to be content with categories which fall short of the truly personal". But what categories are there that do not fall short of the truly personal? What is the truly personal but precisely that which cannot be put into categories?

And so, Mr Wiles, having looked at the burning bush from all sides, decides that "the theologian's lot is not an easy one", but if he is "a seer, a saint, and a prophet" then he thinks that he may safely venture to record the temperature of the bush, measure the intensity of the light waves, and produce at least an interim report, sprinkled no doubt with that tasty condiment, the word "eschatalogical", at the next meeting of the Cambridge Theological Society.

"His calling as a theologian incorporates at the same time a calling as seer and saint and prophet also—as seer because he is dealing all the time with a truth beyond the range of ordinary knowledge; as saint, because he is dealing all the time with a truth which demands to be known personally; as prophet because he is dealing all the time with a truth, which belongs in part essentially to the future."

But what is "truth beyond the range of ordinary knowledge"? Can there be any excuse for a man living in Cambridge to use language so carelessly? If common sense is not enough to demolish it, let the philosophy dons have a go at it, and Mr Wiles is welcome to what is left. If it is a poetic statement, let it stand, but poets do not make the mistake of becoming theologians—indeed theology does not begin until there has been a death of the poetic imagination.

". . . As saint, because he is dealing all the time with a truth which demands to be known personally"—but that demand is, as we have seen, the demand to cease from being a theologian.

". . . As prophet." No. Mr Wiles must not be allowed to mention prophets. It is precisely the prophet who asks, "To whom then will ye liken him?", and it is the theologian coming along, very humbly, with an "answer" to the question who shows how completely and profoundly he has misunderstood the nature of the question, and what it means to be a prophet. To be a prophet means to curse the day in which you were born, the womb that bare you, and the breasts that gave you suck. Let us leave the prophets out of this.

"I do not think that those of us whose work lies in the field of theology reflect either sufficiently often or sufficiently deeply upon these inherent difficulties of our calling."

"And let all the people say Amen!"

ROGER TENNANT.

OUR CONTRIBUTORS

Mr Newsome is a Fellow of Emmanuel College, Cambridge.

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The Rev. Roger Tennant is Priest-in-charge of a mission church in Korea.

LETTERS TO THE EDITOR

THE DEVIL

DEAR SIR,

May I reply briefly to Mr Attfield?

(1) In the Moral Argument my point is that a measure of responsibility ascribed to the Devil is a measure disclaimed by us for our own evil thoughts, words and works. Better to say, "I, even I only, have sinned". "From the heart of a man" come the temptation, the dalliance and the evil decision.

(2) The tendency of Mr Attfield's point is to put talk of the Devil on the same logical level as talk of God. Now that *is* dualism, and Mr Attfield does not (I think) escape it in the sentence, near his end, beginning "If N.T. language . . ." I claim that the Devil is and is only a crude scientific hypothesis to account for calamity, temptation, insanity, etc. He was a Devil of the gaps: and *they are now closed.*

(3) I find no evil "rooted in the world's structure". Only man is vile, and the rest is his complaint, projected upon the face of nature.

(4) As an explanation of the origin of evil, Lucifer's pride is no better than Adam's: for if neither was made evil, we are faced with a bare choice in each case. Now that men have chosen evil is known; but that angels have done so is not: I conclude that Lucifer is redundant.

It is not clear that the N.T. witness is conclusive, or, indeed, its authority final, on the point of demonology—which, I repeat, is not a kind of theology. May we say that belief in devils has a psychological truth in periods when men believe in them? But monotheistic faith demands the ultimate disappearance of such beliefs.

6 ENCOMBE PLACE,
SALFORD, 3.

Yours faithfully,
DON CUPITT.

INTEGRATION OR ABSORPTION?

DEAR SIR,

In my humble opinion the Bishop of Bristol is right in principle but wrong in application. For his antithesis of "Absorption" and "Reintegration" is sound and enlightening. But it is precisely on these grounds that the Ceylon scheme *falls.* South India was a laudable, courageous and honest attempt at "Reintegration", and was therefore of necessity crude and disquieting to timorous and too tidy minds. But the quasi-sacramental rite of "Unification of Ministry" appears to be thoroughly dishonest, because it seems to be an attempt to impart the Apostolic Succession to nonconformist ministers by subterfuge in order to make the New Church 100 per cent. respectable by Anglican standards, and *that,* surely, is "absorption"!

ST FAITH'S HOUSE,
WALSWORTH,
HITCHIN.

Yours faithfully,
MICHAEL B. SCOTT.

THE MOTHERS' UNION

DEAR SIR,

Recent correspondence in your columns concerning the Mothers' Union and its rules prompts me to draw the attention of your readers to the Company of Compassion for the Separated and Divorced which seeks to comfort and relieve all those suffering loneliness or distress through marriage breakdown.

Our Company endeavours to provide suitable companionship for such people and to help them overcome the problems and difficulties of their situation, especially those connected with the bringing up of children alone. This it does through personal visiting and through meetings where groups are established. The basic principle of its work is that the friendship and experience of others who have successfully mastered the same situation will best assist towards a satisfactory readjustment. The main work of the Company is undertaken by its Companion members, all of whom are communicant members of the Church who have suffered from marriage breakdown and who intend to abide by the marriage teaching of the Church.

In order to make our help as effective as possible there are one or two practical projects which have been started. First, the "Compound" which is a collection of "good as new" second-hand clothing (especially children's) available to members at a nominal charge of 3d. per article. The second is a list of temporary accommodation, holidays, baby-sitting, transport, etc., which are offered free of charge to those in need. There are also notices of suitable jobs for women with children, and so on.

At present the Company is operating in ten dioceses, and local secretaries, who must be clergy of the Church of England, are always appointed with the approval of the Diocesan Bishop concerned. The Company also works very closely with the Mothers' Union, which has helped by publicity, the provision of speakers, etc. Moreover, several of its members have become Comrades of our Company, thereby undertaking to give us intercessory and financial support. This is a link which we appreciate very much and one which we hope will grow and develop with time.

Yours sincerely,
ROGER V. HODGSON (Rev.)
General Secretary.

24 CHESTER SQUARE,
LONDON, S.W.1.

ONE HUNDRED AND FIFTY THREE

DEAR SIR,

I wonder if Mr Tyler is right in thinking that 153 is "the optimum working size of a real effective fellowship". I would give a different biblical number, the mission of the seventy in Luke 10. Parish life, observation of many parishes as a visitor, several years' experience of many types of S.C.M. branches, and further years of concern for University Halls of Residence have all made me suggest

that there is a sociological "law" that not many more than 70 can unite together in a community where, to quote Mr Tyler again, "we know others and are known by others as persons". Certainly Halls of Residence of 153 cannot do so; and at this very moment we are facing the test at St Anselm Hall whether the quality Mr Tyler mentions, which for years has been a marked characteristic of the Hall when it has had 80 members or less, can be maintained with the membership of 117 to which we have been compelled to expand from this autumn. It would appear that Mr Tyler's case that a radical change in our total Church strategy is needed, is even stronger than he indicated.

Yours faithfully,
RONALD PRESTON.

THE CATHEDRAL,
MANCHESTER, 3.

BOOK REVIEWS

GENESIS. By Gerhard von Rad. Translated by J. H. Marks. S.C.M. Press. 1961. 50s.

We have long needed a new commentary in English on Genesis, and this deficiency has at last been met by the translation from German of von Rad's excellent work. Von Rad seeks to expound the meaning seen by the writers of Genesis in the traditions which they recorded. He makes use of various tools of the Old Testament scholar, but spares the reader most of the technical arguments. Thus, although von Rad is well acquainted with textual and philological matters, he says comparatively little of them, and the commentary uses the R.S.V. Similarly, he accepts the findings of literary criticism, but does not devote too much space to source analysis. He also takes for granted a comparison with the myths and legends of the ancient Near East, but does not describe or quote from them at length.

Form criticism occupies a more prominent place, and much that von Rad says on this subject will be new to those who read only English. Skinner's well-known commentary, indeed, makes use of Gunkel's form critical work on the individual stories of Genesis: his distinguishing of different literary types, and his attempt to determine their purpose and setting in life in oral tradition. But von Rad goes much farther, and is interested in the form critical character, not only of individual stories, but of collections of traditions. His understanding of Genesis is based on the conclusions of a book which he published in 1938. He believes that the nucleus round which the Hexateuch has been built is an historical confession of faith, such as is found in Deut. 26. 5–9. This creed records how the Israelites went into Egypt, and how God delivered them and gave them the promised land. Such confessions of faith were repeated at one of the great festivals; the individual Israelite traditions were collected round this nucleus and built up into a unified whole. The creative age for this development of tradition was the time of the

Judges, when the Israelites lived as a sacral confederation of twelve tribes.

Von Rad believes that other cycles of tradition also circulated in this period. Following Alt, he holds that the stories of the patriarchs, Abraham, Isaac and Jacob (originally unrelated to one another), reflect a type of religion found among nomads settling down in an agricultural land. This was a religion in which an individual believed himself to be the recipient of a personal revelation by a god who promised him land on which to settle.

The establishment of the monarchy brought about a radical change of the political, social and religious state of affairs which had existed in the age of the Judges. What was to become of the old traditions which had flourished and developed in the earlier period? An answer to this question was given by the author of the J source of the Pentateuch, whom von Rad dates in the reign of Solomon or soon after. He took the old traditions and put them into writing as a unified literary work, now uprooted from its cultic origins. In this book, he showed how God worked (and continues to work in the present), not only in obvious and startling ways, but also in what look like ordinary events. J did more than write down the traditions which had been collected round the old cultic creed. He united to this story the traditions of the patriarchs, and interpreted the promise of a settled land in terms of the conquest of Canaan after the exodus. Finally, he gave this united work a preface in Genesis 2–11, the primeval history, which was compiled from a number of independent stories. Israel's history is given a universal setting in an account of the creation, followed by a series of stories of human sin and of God's judgment, but also of his mercy. God's choice of Abraham, which is set against this background of the sin of the human race, is made with the intention that all races should come to share in Abraham's blessing.

Von Rad interprets the J document in Genesis in terms of this understanding of the writer's date and purpose, and of the material at his disposal. He also offers an interpretation of the later sources known as E and P, and of the work of the redactors who combined these sources to make the book of Genesis. His exposition of the stories of Genesis is sensitive and enlightening and shows profound theological insight, but it is not homiletic, and it only occasionally discusses the relation of Genesis to modern problems.

Von Rad's reconstruction of the literary history of the book of Genesis has been challenged at a number of points. It has been doubted, for example, whether J was the first to combine the patriarchal and exodus cycles of tradition. But this does not alter the fact that this is an outstanding commentary, which will be of great help to all who seek to understand Genesis.

The translation is generally accurate (though it sometimes misses the nuance of German words), but it is not infrequently clumsy and is sometimes guilty of errors of English. For example, the words "Aramaic" and "Arabic", which are properly linguistic terms, are used in an ethnic sense, and "artful" is used instead of "artistic". Less seriously, an English reader will be amused to find Potiphar

described as an "angry housemaster". However, translation is a difficult and thankless task, and both the translator and the S.C.M. Press have earned our gratitude by making so important a work available in English.

J. A. Emerton.

Cambridge.

Religion in the Old Testament. By Robert H. Pfeiffer. A. and C. Black. 1961. 24s.

When Israel Came out of Egypt. By Gabriel Hebert. S.C.M. Press. 1961. 8s. 6d.

Fr Hebert has a flair for presenting matters of biblical theology in a way that is vitally interesting to a wide range of thoughtful Christian readers. His new book is a study of the Exodus from the point of view of Christian theology. It is very brief, but wholly admirable. He has seized the point that, if Christianity is an historical religion, grounded in the act of redemption by Christ, then the central core of the Old Testament faith from which it sprang must be treated historically too. The Old Testament is the revelation of a God who acts. The Exodus from Egypt is the supreme example of God's saving activity, celebrated in all the Jewish feasts, and giving assurance that his salvation will not fail. The redeeming activity of Christ was accomplished within the context of this faith, and cannot be rightly interpreted without it. Within a short time Christ's work is spoken of as if it were a new Exodus. But did the Exodus really happen? Was the old faith true? If not, is it legitimate to think of Christ's work in Old Testament, and indeed biblical, categories? These are the questions which Fr Hebert sets out to answer. After an introductory chapter on Israel's faith in the Exodus, he devotes three chapters to the Israelites in Egypt, the Exodus and penetration of Canaan, the Covenant, and the Law. He makes use of the most up-to-date historical and critical research. The views of scholars are presented with skill and clarity, and the interest never flags. A final chapter takes into account the Exodus in the theology of the New Testament. It would be an excellent book for study groups.

Religion in the Old Testament is the last work of the late Professor Pfeiffer. It was left unfinished at his death in 1958, and has been edited and completed by his former pupil C. C. Forman. It is a students' book, uniform with his widely used *Introductions* to the Old Testament and to the Apocrypha. It does not set out to be a theology of the Old Testament, but adopts a psychological approach to the developing religion of Israel and Judaism in a way that is reminiscent of Pedersen's *Israel*. As an acknowledged master of his subject, he presents the material with competence and thoroughness, and with an eye to the needs of the student of theology. But the present reviewer has to confess that he found the magisterial assurance and repetitiveness of the style wearisome and irritating. The book is rendered a little top-heavy by the fact that the second part

(on Judaism) is based on notes of his lectures only, and lacks the fullness of the first part.

A satisfactory reconstruction of the religion of old Israel is possible only on the basis of a critical analysis of the Old Testament writings. All of them have been edited, if not written, from the point of view of the normative Judaism of the post-exilic period. The author is at his best when he shows how this influence may be stripped off to reveal the older religious ideas and practices. His presentation of the views of W. R. Arnold on ancient priesthood and prophecy is especially valuable. But sometimes he tends to overdo it, and the reader is advised to take some of the grand generalizations with a pinch of salt. Accepting the conventional theory of the composition of Deuteronomy, he compares the Josian reform of 621 B.C. to the Protestant Reformation, and makes it the turning point of the whole of the religious history. This may be so, but it hardly justifies such a statement as "Before 621 . . . they knew nothing of a code of morality revealed by God or of a moral conscience regulating the conduct of the individual" (p. 96). Or again, "When later (after 621) the written, canonical word of God became valid as the supreme authority in religion, prophecy became superfluous and gradually died out" (p. 128). In fact he scarcely does justice to the religious importance of the earlier institutions. Not everyone will agree that "The idea of the covenant is the most original and most influential doctrine of Deuteronomy, and was utterly unknown before 621 B.C." (p. 173). Starting from the same critical presuppositions, John Bright in his *History of Israel* has been able to give a much more positive evaluation of the time of the patriarchs and of the formative period in the wilderness and conquest of Canaan than Pfeiffer will allow. It is quite unnecessary to minimize the importance of Sinai in the early traditions just because Jebel Musa is not volcanic. The imagery of the volcano has been introduced in order to enhance the majesty and awefulness of God in the course of the transmission of the oral tradition (such is the view of Hebert, p. 73). There are other equally disputable opinions in this book, advanced with too much insistence, e.g. that Isaiah 40–66 was composed in writing and never delivered as prophetic utterance (p. 120), and that Hebrew ceased to be a living language soon after 400 (p. 206). It is not quite fair to say that *minchah* is "incorrectly rendered 'meat offering'" in the King James Version (p. 36), for it is the changed meaning of the English word "meat" that has caused confusion to modern readers. On p. 183 the *terminus a quo* for P should be given as *after* 516.

To record such criticisms may appear ungracious when reviewing the posthumous work of a great scholar. But it has to be made plain that students should not use it without consulting other recent works on the subject at the same time. Professor Pfeiffer has made a great contribution to the study of the Old Testament, and not the least valuable feature of this book is the complete list of his published work compiled by his widow and added as an appendix (pp. 234–56).

Barnabas Lindars, S.S.F

Cambridge.

THE SIGNIFICANCE OF THE SYNOPTIC MIRACLES. By James Kallas. S.P.C.K. 1961. 12s. 6d.

THE SIGNIFICANCE OF SATAN. By Trevor Ling. S.P.C.K. 1961. 12s. 6d.

LE MAL. By Charles Journet. Desclée de Brouwer. 1961. n.p.

The proposed elimination of the devil from the revised Church Catechism and the Commission's second thoughts on the matter lend a special interest for Anglicans to two of these books. Read together, they might well provide a useful starting point for a re-examination of this modern problem, even though a final solution can hardly be expected. For Mr Kallas, however, there is no problem. Scripture has spoken. His book, written in the African bush, is a frank and impassioned plea for a return to Jewish demonology as the only background against which the Synoptic miracles can be properly understood. The greater (and to my mind more valuable) part of the book is devoted to an examination of the Kingdom of God in the Old Testament and of the dilemma it posed for Jewish faith under the hammer-blows of practical experience. Out of this demonology was born to justify God's ways to men and "demonology produced eschatology". It was Jesus' understanding of a world ruled by Satan which led him to expect and announce the end of the world. His miracles, both over nature and men's bodies, are "hand-holds", "beach-heads", in the campaign which Jesus has begun to restore the Kingdom of God in the physical, tangible world, but apart from these strictly localized manifestations of the restored power of God, "the Kingdom of God, for Jesus, was future, entirely future". The significance of Jesus' Resurrection, the greatest of them, is primarily that of the conquest of *death*, "the last enemy", not the forgiveness of sins. "Not once did Jesus ever make a direct unambiguous statement linking forgiveness of sins to his death on the cross" (p. 7). Not only is realized eschatology "out" but our author deprecates any "spiritualizing" typological interpretation of the miracles, and criticizes, unfairly it would seem, Alan Richardson's *The Miracle Stories of the Gospels* in this respect. Mr Kallas' pinning down of the significance of the synoptic miracles to their immediate historical occurrence, refusing to see in them "signs" of even greater and more permanent manifestation of God's power in the spiritual realm, raises more problems than it solves. In view of the episodic, selective, nature of the Gospel narratives, we cannot logically assume that Jesus invariably healed, or even set out to heal, physical disease, as Mr Kallas' argument would appear to demand. On at least one occasion he did not, significantly, we are told, "because of their unbelief" (Matt. 13. 58). Nor does he invariably cure even the believing Christian to-day! Modern doubts about "demons" are not necessarily perverse, and the failure to meet them lessens the value of what remains an interesting, stimulating and challenging book.

Mr Ling's book is more penetrating and profound. A more judicious Scriptural exegesis discerns in all parts of N.T. a movement away from a multiplicity of "demons" towards the powers of evil as constituting a collective unity under one supreme head. "The

outline which emerges is that of the spirit of a society, rather than an individual local spirit-being." This centralized "demonic" power finds the opportunity for its activity in human weakness. "Satan" does not make men sin against their will but incites them to do so. His chief opportunity lies in the collective pressure of society, the influence of "this evil generation". Thus, e.g., the Temptations of Jesus himself were essentially to conform to what in the circumstances of that day was expected of any Messiah. This book then does not rehabilitate the medieval concept of a personal Devil operating prior to and beyond, or below, human nature. The author in fact warns us against personalization. In other words Satan remains a symbol, one however which is validated for modern man in a sense in which the medieval symbol cannot be validated, for it is in fact seen to "express something significant about the structure of existence". The parallel between the scriptural operations of Satan and the subtle and manifold pressure of human society upon the Christian is very well worked out. Finally, the conquest of Satan is seen to rest not simply upon personal conversion and sanctification but also in full participation in the community of the Holy Spirit. "Evangelism . . . must seek not only conversions to Christ but also incorporation into Christ" if it is to be effective against the spirit of the world.

Le Mal, by a Professor at Fribourg, has all the marks of a comprehensive thesis on the problem of evil in all its forms, and reproduces the traditional Christian answers *seriatim*. Whether it has a new and inspiring contribution to the solution of this modern problem is another matter.

G. E. P. Cox.

Liverpool.

The Emperor Theodosius and the Establishment of Christianity. By N. Q. King. S.C.M. Press. 1961. 21s.

The twenty years which followed St Ambrose's elevation to the see of Milan mark a decisive period in the relations between Church and State. What happened then was to affect the history of the whole medieval world. Ambrose and Theodosius have come to symbolize the standpoints of Western and Eastern Christendom respectively. The story has generally been told, as in Homes Dudden's monumental *St Ambrose, His Life and Times* (Oxford, 1935) from the point of view of the leaders of the Church. Professor King's lively, lucid and well-written account of the reign of Theodosius puts the emphasis back on the ideas of the emperor. In some extremely interesting and well-documented pages he traces the transformation of the wholly Western Theodosius of *Cunctos Populos* (*Cod. Theod.* xvi, 1, 2 of February, 380) to the friend of Meletius of Antioch and supporter of the Eastern interpretation of the Nicene formula at the Council of Constantinople. The Council's decisions, despite the offence caused in Rome and the West generally, were accepted by Theodosius and enforced by him, albeit with more tact and patience than one usually credits the author of the massacre of Thessalonica.

"With Theodosius' help the Nicene faith became the norm of orthodoxy and remains such to-day." The author's judgment is fair. It is one of the merits of this book that Theodosius' relations with Ambrose in the latter half of his reign are set in perspective against his achievement of an ecumenical settlement after a half century of doctrinal divisions between East and West.

In this connexion, the reader might perhaps have expected some comparison, such as Augustine was to make (*De Civitate Dei*, v. 25–26), between the outlook and policies of Constantine and Theodosius. Both were Westerners whom circumstances transformed into the founders of the Byzantine Church-State. If contemporaries were interested in them as types of a Christian emperor, so might be the modern historian. More could also have been said about the effect of the great anti-heretical law of June, 392 (*Cod. Theod.* xvi, 5, 21). It was indeed the culminating point of Theodosius' attack on the heretics. It would have been worthwhile to follow out its repercussions, not least in Africa. Here, surprisingly, the Donatists were able to assert a claim to be the "Catholic Church", and during the last years of Theodosius' reign have their standpoint upheld in the African courts without any interference by the emperor.

The author has perhaps been inclined to keep too rigorously to his period. His summary of fourth-century church history could have been promoted from the Preface without danger, and elaborated. At the same time he has presented the first full study of the Theodosian settlement in English, and written a book which will be indispensable to students of the period. He has not lost sight of the contemporary bearing of his subject. The eleven years of study and effort devoted to the theme have been richly rewarded.

W. H. C. Frend.

Gonville and Caius College,
Cambridge.

Thomas Langley and the Bishopric of Durham, 1406–37. By R. L. Storey. S.P.C.K. 1961. 50s.

The Monk of Farne. The Meditations of a Fourteenth-century Monk. Edited by Dom Hugh Farmer. Darton, Longman and Todd. 1961. 25s.

It is in the fourth out of five chapters of the Life of Bishop Langley that we reach "The Diocese of Durham" and what modern sentiment would regard as its bishop's proper work. This does not reflect any imbalance or anti-ecclesiastical bias in Mr Storey's admirable biography. It reflects the truth that The Bishopric was then more than an ecclesiastical entity, that its bishop was more than a diocesan bishop, and that its life and his were inextricably involved in the fashioning of a European civilization. Langley came there by way of the royal service: such were his integrity and ability that, in revolutionary times, he passed without a check through the service of John of Gaunt, Richard II and the three Henries, trusted alike by the

houses of Gloucester, Beaufort and Neville. As Secretary to Henry IV, then Keeper of the Privy Seal and Chancellor (as well as archdeacon of Norfolk and dean of York), he was bound to receive a major bishopric. He would have been at London and York but for the Pope, as he would have been a cardinal in Rome but for the King; as it was he went to Durham, which is precisely where, looking back, we may believe that Providence would have sent him.

Durham was a county palatine, in which the bishop enjoyed a franchise, exercised a temporal jurisdiction like the King's. He had his own Chancery, his own Courts and judges, albeit administering the common law. He could not be impleaded without his own consent. His sheriffs guarded his peace, not the King's, and enforced his commands, spiritual as well as temporal; his *fiat* alone caught up the obdurate excommunicate with the secular arm. He administered a financial system, through his receiver-general, surveyors and auditors, which was efficient, strict and honest. His diocese was Border country, where the bishop was "a wall of brass between the King and his Scottish enemies"; where churches great and small suffered the common lot of fire, pillage and consumption; where monasteries and parishes needed not only spiritual discipline but economic and administrative acumen to keep them alive. The late medieval bishopric required a late medieval bishop; and, looking along the bench of the day, one cannot think of a fitter choice than Thomas Langley. He is fortunate to have Mr Storey, a Deputy Keeper of the Public Records, for his biographer and the editor of his register.

The Benedictine monk (believed to be John Whiterig) whose meditations Dom Hugh Farmer has edited, was a member of the Durham community, living an almost hermit existence on Farne Island where his house had a cell. The Latin text of the Durham MS was published in *Studia Anselmiana*, Rome, 1957; the English translation printed here is that of a Benedictine nun of Stanbrook. Of the six meditations, the longest is addressed to Christ Crucified, the others to the blessed Virgin Mary, the Angels, Abraham and David, St John the Evangelist, and (unfinished) to St Cuthbert. The introduction and annotation of the text are done with great diligence. There are no less than 554 notes to the 75 pages of the first meditation, all relating phrases to their source in the Bible and the Liturgy, and occasionally in St Augustine, St Bernard or St Thomas.

This fact betrays the style; it is that of a literary conglomerate, at times suggestive of the speeches of the West African Daniel in *Sea Never Dry*, or reminiscent of those kaleidoscopic dreams which one can have in illness after a few days without food. Is this a clue to the hermit mystic way?

We may recognize that this monk's use of Scripture, the identifying of Christ with every figure even to the lonely sparrow and the quail, was conventional in his day without wishing to hear much of it again in ours. We may wonder whether such devotion as his to the kisses, the breasts and the womb of Christ (*sic*) was not a little marginal even to medieval Christianity. Yet reading his work still brings its chance reward. This, for instance, in the meditation to Christ: "I

do not forbid the love of the saints, but I do desire that right order should be kept in loving them"; or some fine words on the use of the Psalter, in the meditation on Abraham and David; or the splendid advice offered to the adulterer or murderer in the same. And what faith, to assume that this was the sort of book that adulterers and murderers might chance to read!

G. R. Dunstan.

Westminster Abbey.

Christian Faith and Other Faiths. By Stephen Neill. Oxford University Press. 1961. 21s.

Christian Encounter. By A. I. Boyd. St Andrew Press. 1961. 16s.

On the Eightfold Path. By George Appleton. S.C.M. Press. 1961. 12s. 6d.

Bishop Neill writes with considerable learning and perception about the confrontation between Christianity and the other main faiths. He surveys the contemporary situation in Judaism, Islam, Hinduism, Buddhism and primitive religion. He also elucidates the challenge and relevance of Marxism and Existentialism to the Gospel. In conclusion he looks at the contemporary state of Christendom and suggests various ways forward from some of the evils which have attached themselves to empirical Christianity. He notes, however, that Christianity has a considerable advantage in that a good deal of house-cleaning has been going on, and in particular the honesty with which many Christians have faced the intellectual shocks which have been sprung upon him in the last hundred years has rid Christianity of an obscurantism which still clings to other traditional faiths. He thinks that one of the main issues in the dialogue of religions will be over the nature of history (here the rise of nationalism and other factors tend to favour the Judaeo-Christian view). Also, he questions whether "our interlocutors have ever really looked at Jesus Christ and tried to see him as he is". Perhaps, though, Bishop Neill has not sufficiently pondered the problem of clarifying Christian presuppositions (e.g. belief in a God who acts) without which the claims made for Christ are largely meaningless. This task is bound up with trying to see what the tests of truth are in religion. In his approach, Bishop Neill relies mainly on trying to draw out implications of other doctrines (such as those of Buddhism) which lead in a Christian direction, or in trying to show that the Christian view of man and of life in the world is more realistic and acceptable. These are important things to do, but maybe do not reach the heart of the matter. But as a reflective introduction to a whole host of pressing problems in the modern world, this book is most excellent, and should be widely read.

In *Christian Encounter*, Dr Boyd explores much the same area as does Bishop Neill, but makes special reference to the Indian situation, where he can call upon his experience as Principal of Madras Christian College. His description of the Indian scene, where a fer-

ment is at work through the impact of Christianity and of technology, but where also Hinduism remains perplexingly various—primitive among the masses, resurgent and attractive at its higher levels—, is valuable. He goes on to examine contemporary Hindu apologetic, as expressed, e.g. by Dr Radhakrishnan, since its apparent tolerance and capacity to synthesize make it "one of the main forces to be reckoned with" in the encounter between Christianity and Eastern religions. He considers the ways that this encounter does and should take place, and glances back at Tambaram, which introduces a perplexity about the authority by which Christians claim that Christ alone is God's sure word to man. The final chapter discusses three important aspects of twentieth century insights about the meaning of mission—namely the rediscovery of the laity, the concept of "supplementary" ministers of Word and Sacrament, and movements towards reunion. Here, then, is another useful survey, though more limited than Bishop Neill's. Again the problem is raised: If it is the truth that we believe, by what criteria is the truth established?

George Appleton provides another volume in the Christian Presence series, and gives a sympathetic account of the encounter with Theravada Buddhism. This form of Buddhism is the most challenging to the Occidental, for it does not involve belief in either a personal God or an Absolute, which is one reason why scholars have often misunderstood its central teachings. Further, it does not strictly involve belief in immortality, though Mr Appleton takes the Mrs Rhys-Davids line that there is really a teaching of the eternal Self there. It is a pity that he has made so much of this doubtful thesis, which in any case is rejected by the vast majority of Theravadin Buddhists. Otherwise, he writes sagely and often illuminatingly.

Ninian Smart.

University of Birmingham.

The Bored Electors. By Christopher Martin. Darton, Longman and Todd. 1961. 15s.

Mr Martin is trying to do something similar for a Britain transformed by war and the socialist legislation of 1945–50 to that done by the Christian socialists for the Britain transformed by the 1832 Reform Bill and the Repeal of the Corn Laws in 1846. Like his predecessors, he is not wholly satisfied by the conservatives or the progressives. Yet Mr Martin's strength lies in his appreciation of the inadequacy of the socialist ethic. Apart from an early broadside against borrowed liberalism, he is really very tender towards the conservatives, and views without any apparent regret the disappearance, or at least modification, of the two party system, and the emergence of one man one party rule elsewhere. One of the interesting characteristics of his book is the number of socialist notions it unconsciously accepts, combined with the violence with which it reacts against any further assertion of the political philosophy which brought them into being. Mr Martin does not, indeed, appear to

desire any further legislation whatsoever. Like the early Christian socialists he is looking around for what Professor Asa Briggs has described as "corrective moral codes", for a society which has been to some extent created by those who were using socialism for the same purpose.

A good deal of this book, therefore, seems to be a kind of family row between a rebellious youth and an unseen older relative, an autocratic social engineer of the old school, whom the youth, in spite of himself, in many ways resembles. When the grumpy senior deplores the corrupt influence of I.T.V. advertising, and feels something should be done about it to stop it, Mr Martin delivers a little homily about the old man's ignorance of the latest researches into consumer apathy, and rubs his senior further up the wrong way by proclaiming the merit of political apathy as a means of resisting some of the wrong-headed policies still buzzing in the old man's brain. Another little lecture follows about the eagerness of the politically apathetic younger generation to attend L.C.C. classes where they will learn to do something, rather than to listen to political talks. To consider that, if left to themselves, human beings will make bad choices, Mr Martin concludes, adapting his argument to his aged listener, is like following the example of those who thought that if slum dwellers were given baths they would use them for storing coal. New housing estates need grandmothers—perhaps he might also have added grandfathers—to look after the kids and set the young parents free to go to pottery classes rather than to community centres where silly old men try to instil notions of brotherhood into those who, as it is, live far too much on top of one another.

It must be admitted that in his exploration of corrective codes Mr Martin does not go very far. After all, L.C.C. classes were a former socialist dream. Much of his criticism—and this was typical of F. D. Maurice—seems concerned with the way defenders of existing society state their case, rather than with society itself. It is "the continued exaltation of obsolescent democratic ideals", which he describes himself as "ruthlessly ready to expose". Mr Martin believes he has found the means for doing this by what he has learned at the universities, or elsewhere from the linguistic philosophers. These, he argues, make his poor old relative's views on liberty, equality and fraternity, his democratic mateyness and his nostalgia for old-fashioned May Days appear very ridiculous indeed. It might be argued, however, that Mr Martin's handling of this new, supposedly labour-saving piece of intellectual machinery causes him to tie himself into intellectual knots rather than solve the problems he sets himself. Certainly the chapter entitled "The Essentials of Our System" has very little essential (philosophically rather an old-fashioned word?) about it, and is one of the weakest in the book. Nor is "privilege" a very satisfactory word to substitute for "right". To parody his own method, it is a one party, ruling-class word, which has little appeal for those who employ plebeian or minority group linguistic systems.

Perhaps the strongest argument against Mr Martin is the thought

of how much he would benefit from a spell in opposition. The nineteenth-century Christian socialists did not live under a one party system and were challenged by the Repeal of the Corn Laws, the return of the Whigs, the 1848 revolution and the Chartist threat, which gave, for a time at least, definition and edge to their corrective activities. The style and the construction of this book are original and reveal that the author is feeling his way to an interesting new personal vision of the world, which is rich in potential suggestions. But he does not yet appear to have been granted the kind of crisis which would effectively make him fizzle. As a result, with all his genuine insights, his breadth of view, and humaneness, he tends to be a little diffuse and indigestible. What Matthew Arnold said, rather unfairly, about F. D. Maurice, might be more truly said about him. There is a great deal of beating about the bush, but a failure to start any hare. The beating is quite stimulating to watch, however, and is very contemporary both in equipment and purpose. It may be possible, too, that Mr Martin is not to blame, but rather the time and place he chose to carry out his activities. After a long spell of one party conservative rule, the hares have shifted, leaving behind only a few dead horses to be beaten. Later on, under new gamekeepers, he may have better luck and produce a really impressively frolicsome beast which we shall be glad to pursue.

Neville Masterman.

Swansea.

The Voices of France. By James M. Connolly. Macmillan, New York. 1961. 38s. 6d.

Dans le Corps Mystique. By Jean Galot, S.J. Desclée de Brouwer (Museum Lessianum). 1961. 78 Frs Belg.

An assessment of the new movements in France by an Irish (or at least American-Irish) Thomist—one does not approach this book with any great expectations of enlightenment! Hopes that the writer may have transcended the limitations of the expected point of view are not fulfilled when one reads in the introduction that the worker-priest experiment was "conclusively terminated" in 1959 with no suggestion, here or in the body of the book, that the body attacked (and slain less conclusively than Fr Connolly suggests) is only a tiny organization within a rich vocation finding many outlets.

It is essential when reading this book to realize that Fr Connolly is strictly a "party-line" Roman Catholic, yet from the narrowness of that position he tries to assess what has been happening in the thought of the Church in France in recent years with all the sympathy he can summon. He puts the "new movements" of the post-war years into the perspective of history and is critical of many aspects of right-wing traditionalism. I find that the purely intellectual approach fails to catch the note of chivalry which is so lovable a quality in the men and women engaged in the new missionary movements. Stimulated during the war, in movements like the underground and the maquis,

this chivalry has since found an outlet in exciting and radical experiments in evangelism and Christian living.

Fr Connolly does not baulk at describing the real tensions that have arisen in France and gives much information not otherwise available about the "difficulties" that many of the leading theologians have had with the Church authorities; yet the picture that constantly recurs is that once the *Magisterium* of the Church has been evoked by an authoritative statement from Rome, the French have clicked their heels and obeyed—apart from a very few rebels suffering from spiritual defects, some of whom have "left the Church" (a delightful euphemism for excommunication!). This view, without being exactly wrong, is much too simple. We can sympathize with Fr Connolly's concern that important theologians should not be dismissed as if they were naughty children or romantic rebels, but his attempt to make them respectable and docile is equally untrue. They have a deep respect for the Church, and a statistical fact that has to be taken into account is that a remarkably small number, even of the excommunicate, have joined other bodies of Christians, and they have retained their faith. Very few Frenchmen envisage any alternative to Roman Catholicism, but what binds them to the Church is not a doctrinaire respect for authority but something far deeper. The French picture themselves as intellectuals, but often demonstrate that they can be deeply sentimental. What has been described above as chivalry is a finer version of this. The French love their Church so deeply that they can face its defects even when this involves real personal suffering; the searing lampoon by Peyrefitte of the highest in the Church is seen in the end to be the act of a lover tied by love to a loved one who is not what she should be, and this attitude is very French.

If one is able to recognize the limitations of Fr Connolly's outlook and detect where wish-fulfillment (or a party-line) has killed what is still very much alive under the surface, this survey contains much useful material and is extremely revealing.

Fr Galot's book might be a demonstration product of the movements examined in *The Voices of France*. French by Fr Connolly's definition (actually Belgian), it is a book which treats of the Church in terms of personal relations, love, community and mission, and the author nowhere finds it necessary to quote Thomistic definitions. It is solidly biblical, essentially theological, and at the same time devotional in an entirely complimentary sense. An Anglican could subscribe to almost everything except for a few pages in Chapter V, and would be deeply moved to sympathy by Fr Galot's fervour—perhaps especially so if the reader were an "Evangelical". Yet when Fr Galot deals with the place of Peter in the structure of the Church he naturally interprets the usual texts in the "standard" Roman Catholic way, and when he deals with obedience he can say "L'obéissance peut donc acquérir plus de grandeur en des cas où une sagesse purement humaine le jugerait déraisonnable" (p. 199). Roman Catholics who fear and Protestants who anticipate a rapid disintegration of the Roman position through the influence of the

"new movements" have not gone very far into the thought or the personality of the men who lead in the new ways; but at least we can give thanks that often in these days we "speak the same language" even though we may not say exactly the same things.

Basil Minchin.

London.

SHORTER NOTICES

Luther and the Lutheran Church, 1483-1960. By Altman K. Swihart. Peter Owen. 1961. 50s.

The author is a pastor teaching at a small college in Illinois controlled by the United Lutheran Church. A third of his bulky book is specifically devoted to the history and present organization of the ten Lutheran bodies in the United States; and its general American focus makes it an especially informative study for British readers. There are also sections on the history of the Lutheran churches in Europe; on modern Lutheran re-thinking about issues of liturgy and church and state; on mergers, centralization, and co-operation between Lutherans; and on the place of the Lutheran church in the Ecumenical Movement. The first part, on the life and teaching of Luther, is—like the rest—very simple, written for the uninformed general reader; but attractive and informed, with well-chosen quotations. The scholar may find the book sixth-form in its appeal, and it is drably printed. But as a handy reference and guide it earns its place in libraries, at least. Modified rapture.

H. C. Porter.

Selwyn College,
Cambridge.

Spiritual Therapy. By R. K. Young and A. L. Meiburg. Hodder and Stoughton. 1961. 15s.

The Crisis in Psychiatry and Religion. By O. H. Mowrer. Van Nostrand. 1961. 15s.

Each his own Tyrant. By Wingfield Hope. Sheed and Ward. 1961. 8s. 6d.

These three books deal in different ways with those border-lands of psychiatry and religion to which more and more attention is being paid to-day by many pastors and an increasing number of psychiatrists. That the need is great is obvious enough. That it is exceedingly complicated is obvious too, both to those who have tried to cope with an overwhelming mass of literature and to those who have discovered, in the hard way of daily practice, that every case is individual and that no two individuals are alike. There is truth, but there is almost greater danger, alike in the finer distinctions of theology and in the statistical generalizations of modern psychology. Neither has too good a record as the source of a healing ministry,

and it is probable enough that simpler and more direct methods, both pastoral and medical, even if a bit old fashioned, are actually producing better results. There is a wide field for exploration here by pastors and psychologists together, to secure that without losing the scientific insights of the new knowledge its application in modern therapy, spiritual and psychological alike, may be much more generally effective than it usually is to-day.

The first two of these books, though published separately in England, are actually American, and have a wholly American setting. This is valuable for English readers, since what in America is called (and spelt) "counseling" has been developed on a scale without a parallel over here. That by Young and Meiburg gives an account of the joint work of chaplains and doctors in the North Carolina Baptist Hospital, a hospital with a strongly religious and denominational background, and closely linked with Young's widespread campaign for a fuller training of ministers in clinical methods. The book itself gives a carefully selected series of illnesses, partly written and fully covered by the specialists in the hospitals, to show both the value of the contribution of the chaplains and something of its technique and of the team-work behind it. There is an inevitable impression of too much classification and simplification of diagnosis, but the general value of the method and the many sound hints by the way make the book well worth reading.

Prof. Mowrer's book is much more important, as a protest by an experienced and eminent psychologist alike against the surrender of the Churches to psychiatry and of the psychiatrists to psychoanalysis, especially of the Freudian type. This he regards, with Eysenck, as demonstrably ineffective, as well as being unmanageably expensive. Technically he emphasizes a return to emphasis on the maladjustment of response to the Id rather than that, as in Freud, to the Super-ego. For practical purposes this means much more attention to plain morality, individual and social, with guilt and forgiveness, both divine and social, as its governing concern. His book consists of a series of essays and papers, working out this theme from different angles, and this makes it a little less easy to read. But his protest is an important one, and we shall hear more of it. May I add, as a personal note, that I heard it in conversation, over forty years ago, from Dr Crichton Miller.

The third book, by Wingfield Hope, is much more readable, and of more limited scope. It consists of two imagined biographies, one with a double ending, of lives dominated by the unconscious and unperceived "tyrant child". These show vividly the difficulties of control and understanding, and how in a setting of sympathy and insight freedom and adult life can be obtained. In the first case the new life is found in the framework of a convent and a religious home, most sensibly depicted. In the second case the adjustment is found within marriage. This is a very good book, but it should be remembered that it only draws one psychological picture out of very many.

L. W. Grensted.

Cirencester.

ISLAMIC LAW. By Said Ramadan. P. R. Macmillan. 1961. 18s.

The author writes with authority and conviction. Polemical overtones apart, the Western student for whom the book is obviously written will find much useful information, clearly presented and well argued from an orthodox Muslim point of view. The comprehensive nature of Islamic law as the expression of a mature, God-centred way of life is well set out. Of special importance and interest is Part Three, in which Dr Ramadan seeks to demonstrate the full and natural compatibility of the law of Islam as the constitution of a modern national state with the principles and stipulations of International Law. In such a state minorities are in the first place religious minorities. By reference to Western constitutions the author tries to show that since Islamic law fully realizes the principle of equity it not only guarantees but actually unreservedly applies equality of citizen rights to non-Muslim citizens That Western constitutions are political charters would indicate a fundamental difference in concept. In practice, revelational and secular constitutions rarely practice what they preach in the treatment of minorities!

E. I. J. ROSENTHAL.

CAMBRIDGE.

BOOK NOTES

In *The Ecumenical Movement* (Oxford University Press, 18s.) Dr Norman Goodall has provided a useful guide book for the student or the interested layman. Penguin Books have produced a new translation of St Augustine's *Confessions* by R. S. Pine-Coffin (5s.), and Burns Oates a new version of Julian of Norwich's *The Revelations of Divine Love* by James Walsh. S.J. (18s.). Among paper-back reprints we welcome from Allen and Unwin Ortega y Gasset's *The Revolt of the Masses* (6s.); Albert Schweitzer's *The Decay and Restoration of Civilization* (4s. 6d.) and *Civilization and Ethics* (7s. 6d.); and Tagore's *The Religion of Man* (6s.). The Banner of Truth Trust has published cloth-bound reprints of the following works of evangelical divinity: James Buchanan, *The Doctrine of Justification* (15s.); A. A. Hodge, *The Confession of Faith* (13s. 6d.); Charles Bridges, *The Christian Ministry* (13s. 6d.); Jonathan Edwards, *Treatise concerning Religious Affections* (15s.); T. V. Moore, *A Commentary on Haggai and Malachi* (7s. 6d); W. Hendriksen, *A Commentary on the Gospel of John* (21s.); George Whitefield, *Journals* (15s.); and Alexander Smellie, *Men of the Covenant* (15s.). *Frontiers of the Church: the Making of the Anglican Communion* by H. G. G. Herklots (Ernest Benn, 35s.) is an historical introduction to its subject. *Nuclear Weapons and Christian Conscience* is a Roman Catholic symposium, edited by Walter Stein (Merlin Press, 12s. 6d.). There are two additions to the ever-extending literature about Qumran: *From Judaean Caves: the Story of the Dead Sea Scrolls*, a popular account by A. R. C. Leaney (Religious Education Press, 8s. and 6s. 6d.); and *The Essene Writings from Qumran* by A. Dupont-Sommer (Blackwell, 45s.). Instead of the terminal review, *Religion in Education*, the S.C.M. Press is going in future to publish more frequently *Learning for Living: a Journal of Christian Education* (1s. 6d.), edited by Harold Loukes, assisted by Basil Yeaxlee: it should be more useful to teachers. *University Carol Book*, edited by Erik Routley (Freeman and Co., Brighton, music edn 15s., words only 4s.) contains over 200 carols, many of which were previously available only in small booklets; they are arranged according to the Church's seasons. Hodder and Stoughton have printed a new edition of *Cambridge Sermons* by the Bishop of Southwark with some additional material (see review in THEOLOGY, July 1960, p. 300). *Où en est le*

problème du diaconat by A. Kerkvoorde, O.S.B. (Editions de l'Apostolat Liturgique, Bruges, 60 FB.) is an interesting contribution to a subject that was discussed in the November 1955 issue of THEOLOGY. *The Ministry of Women in the Early Church* by Jean Danielou, S.J. (Faith Press, 2s.) is a translation by the Bishop of Llandaff of an article that appeared in *Maison-Dieu. The Journal of Ecclesiastical History* is now published by Thomas Nelson and Sons. *The Rivers of the Flood* by Dom Anselm Hughes of Nashdom Abbey (Faith Press, 16s.) is "a personal account of the Catholic movement in the 20th century": it is written from the point of view of an unashamed adherent of the extreme wing of the movement, though Dom Anselm regards it as the front line. It will be one of many serviceable source books when the time comes to write the history of the Church of England in the first half of this century. *Academic Illusion* by Denis Baly (S.P.C.K., 17s. 6d.) is a Christian critique of the present condition of universities. While it has the American situation in view, it has plenty of relevance to the English situation, especially with regard to the great expansion that is now taking place. St Bernard's opusculum *On the Love of God,* translated by a Religious of C.S.M.V. has now been reprinted in the Fleur de Lys Paper-back Series (Mowbrays, 4s.). In the same series is the anonymous compilation of extracts from Walter Hilton and Lady Julian published about 1500 under the title *Of the Knowledge of Ourselves and of God,* and now edited by James Walsh, S.J., and Eric Colledge (7s. 6d.). The collection is aimed exclusively at helping us to and through the state of contemplative living, knowledge and prayer. The Bishop of Lewes has produced *A Priest's Notebook of Prayer* (S.P.C.K., 9s. 6d.), which in idea is a combination of Bede Frost's *Priesthood and Prayer,* though slighter, and *The Priest's Vade Mecum,* with the addition of a Preparation and Thanksgiving for Holy Communion. The English Universities Press has now included a workmanlike book on Prayer in the Teach Yourself Series (6s.), and the Dacre Press has published a delightful translation of Abbé de Tourville's notes and letters on subjects ranging from the Doctrine of the Trinity and Reason to the Social Action of the Church (8s. 6d.). The general title is *Light and Life.*

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

ALLEN AND UNWIN: O. R. Jones, *The Concept of Holiness* (21s.); E. N. Ducker, *A Christian Therapy for a Neurotic World* (21s.); Pepita Haezrahi, *The Price of Morality* (35s.); Julian Huxley (Ed.), *The Humanist Frame* (37s. 6d.); J. von Rintelen, *Beyond Existentialism* (30s.).

BAPTIST MISSION PRESS (CALCUTTA): John W. Sadiq, *The Renewal of Mission* (1s. 2d.).

A. AND C. BLACK: Margaret Deanesly, *The Pre-Conquest Church in England* (38s.).

GEOFFREY BLES: H. W. Dobson, *The Christian Year* (18s. and 8s. 6d.).

BURNS AND OATES: George H. Tavard, *Two Centuries of Ecumenism* (30s.).

CAMBRIDGE UNIVERSITY PRESS: Ford K. Brown, *Fathers of the Victorians: The Age of Wilberforce* (55s.).

CHALLONER PUBLICATIONS: J. A. Jungmann S.J., *The Meaning of Sunday* (2s. 6d.).

GEOFFREY CHAPMAN: Alexander Jones, *God's Living Word* (18s.).

CHURCH BOOK ROOM PRESS: J. A. Motyer and J. I. Packer, *Reservation* [two addresses to the Church Society] (1s.).

COLLINS: Gerhard Ebeling, *The Nature of Faith* (18s.); Gerald Vann, *The Eagle's Word* (25s.).

ÉDITIONS DE MINUIT: Jean Pepin, *Les deux approches du christianisme* (20 NF).

ÉDITIONS UNIVERSITAIRES (PARIS): *Le Christ et les églises* (n.p.).

EPWORTH PRESS: George A. Hadjiantoniou, *Protestant Patriarch* (35s.).

FABER: Charles Davy, *Towards a Third Culture* (18s.); Leslie Paul, *Persons and Perception* (25s.); H. Richard Niebuhr, *Radical Monotheism and Western Culture* (18s.).

FAITH PRESS: Bishop of Llandaff (Ed.), *Bishops* (18s.); Charles Linnell, *Some East Anglian Clergy* (16s.); Reginald Cant, *Christian Prayer* (16s.).

HODDER AND STOUGHTON: Martin Parsons, *The Holy Communion* (5s.); M. C. Perry, *The Pattern of Matins and Evensong* (3s. 6d.); Leslie Paul, *Son of Man* (21s.); Frank Colquhoun, *The Gospels* (5s.).

INDEPENDENT PRESS: F. G. Healey, *Rooted in Faith* [about the "Great Ejectment" of 1662] (9s. 6d.).

INTER-VARSITY FELLOWSHIP: Frank Houghton, *Faith's Unclaimed Inheritance* [first published in 1952] (3s.); J. I. Packer, *Evangelism and the Sovereignty of God* (n.p.).

LINCOLNS-PRAGER: W. Freyhan, *The Road to Judaism* (17s. 6d.).

LONDON MISSIONARY SOCIETY: Cyril Blackman, *The Biblical Basis of the Church's Missionary Enterprise* (2s. 6d.).

LUTTERWORTH PRESS: C. F. D. Moule, *Worship in the New Testament* (8s. 6d.); Emil Brunner, *I Believe in the Living God* (12s. 6d.).

MOWBRAYS: L. J. Baggott, *A New Approach to Colossians* (21s.); W. W. S. March, *The Comfortable Words* (7s. 6d.); F. L. Wheeler, *Prayer Book Meditations* (12s. 6d.); Dewi Morgan, *1662 and All that* (6s.); B. C. Butler, *Spirit and Institution in the New Testament* (2s. 6d.).

JOHN MURRAY: Alan W. Watts, *This Is It* (15s.).

NATIONAL SOCIETY: I. T. Ramsey, *On Communicating Religion* (1s.).

NELSON: C. S. Dessain (Ed.), *The Letters and Diaries of John Henry Newman.* Volume XI: *Littlemore to Rome* (63s.).

OLIVER AND BOYD: Gustaf Wingren, *Creation and Law* (21s.); William Lillie, *Studies in New Testament Ethics* (18s.).

OXFORD UNIVERSITY PRESS: T. S. Garrett, *Christian Worship* (15s.); N. K. Chadwick, *The Age of the Saints in the Early Celtic Church* (12s. 6d.); John Wilson, *Philosophy and Religion* (12s. 6d.).

PENGUIN BOOKS: A. R. Vidler, *The Church in an Age of Revolution* (5s.); K. M. Sen, *Hinduism* (3s. 6d.); E. H. Pyle and S. G. Williamson, *Introducing Christianity* (3s. 6d.); Nick Earle, *What's Wrong with the Church?* (2s. 6d.).

PRINCETON UNIVERSITY PRESS (O.U.P.): Horton Davies, *Worship and Theology in England* (42s.).

RELIGIOUS EDUCATION PRESS: M. D. R. Willink, *Lively Letters of St Paul* (8s. and 6s. 6d.); Denis E. Taylor, *Confirmation Training* (7s. 6d.).

ST ANDREW PRESS: Gordon L. Glegg, *The Christ of Science* (7s. 6d.).

S.C.M. PRESS: Walther Eichrodt, *Theology of the Old Testament*, Vol. I (50s.); Gerald H. Anderson (Ed.), *The Theology of the Christian Mission* (35s.); James D. Smart, *The Interpretation of Scripture* (35s.); Harold Loukes, *Teenage Religion* (8s. 6d.); Barnabas Lindars, *New Testament Apologetic* (35s.); Daniel Jenkins, *Equality and Excellence* (21s.); E. H. Robertson, *The Bible in the British Scene* (4s.); J. H. Eaton, *Obadiah, Nahum, Habakkuk, Zephaniah* (12s. 6d.); Edgar Jones, *Proverbs and Ecclesiastes* (18s.); Kenneth Slack, *The British Churches Today* (5s.); John Lawrence, *The Hard Facts of Unity* (8s. 6d.).

S.P.C.K.: Harvey H. Guthrie, Jr, *God and History in the Old Testament* (17s. 6d.); *The Service of the Five Candles* (1s.); Eric Waldram Kemp, *Counsel and Consent* (27s. 6d.).

S.P.C.K. FOR THE CHURCH HISTORICAL SOCIETY: M. D. Lambert, *Franciscan Poverty* (50s.).

TYNDALE PRESS: R. V. G. Tasker, *The Gospel according to St Matthew* (12s. 6d.); R. A. Cole, *The Gospel according to St Mark* (10s. 6d.).

UNIVERSITY BOOKS (NEW YORK): A. E. Waite, *The Holy Grail* ($10.00).

VALLENTINE, MITCHELL: Bernard Lewis (Trans.), *The Kingly Crown* [Ibn Gabirol's medieval Hebrew poem with introduction and notes] (8s. 6d.).

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